CARTE DE L'INDE

DRESSÉE POUR LA COMPAGNIE DES INDES

PAR LE Sr D'ANVILLE

Géographe de S.A.S. Mgr LE Dc D'ORLEANS

Novembre 1752.

ECHELLE

Françoises de 3 Lieues Geométriques au Degré de 2500 Toises.

Lieues Marines, de 20 au Degré

Lieue fixée par des Colonnes entre Agra et Dehli, et qui a coûté 3336 Toises

Grands Cos sur le pied d'environ 33 au Degré.

Cos communs sur le Pied de 3 au Degré

Marins sur la Côte de Malabar et de Coromandel qui se comptent à 4 Cos

dont on n'a point de connoissance particulière

Grand espace de pays

Tropique du Cancer

Ganga

Sabseram

Rotas

Echuapur

Kemaunge

Gad

Jaipur

Narsingapatnam

Palémbans

Calicut

Cochin

Mangalor

Barcelor

Onor

Goa

Carwar

Sedachir

Bengala R.

Catena R. Samando

Narringur

Ramana

Bahsor

Pipli

Catek

Harrupur

Jagonnat

Pagode celebre

Ganjam

Calingapatnam

Sicacola

Kimanje le Neptune

Bimli patnam

Vizagapatam

Palicate

Negapatan

Sadras

Pondichery

Carical

Tranquebar

Porto Novo

Cudelor

Fort St David

Gingi

Arcate

Velour

Ambour

Vaniambadi

Trinamalé

Tanjaor

Trichinapaly

Madure

Dindigul

Palicate

Coilpatan

Cotate

Cochin

Cranganor

ECHELLE

François de 25 au Degré

Lieues Marines de 20 au Degré

Grand Cours de 33 au Degré

Cours communs de 3 au Degré

dont on n'a point de connoissance particuliere

Grand espace de pays

HENGALE

COSPETIR

BOUCHES DU GANGE

INDOSTAN

GOLFE DE BENGALE

ENTRÉE DU GANGE

Et son COURS en remontant jusqu'a UGLI

Lieues Marines ou de 20 au Degré

1 5 10

Pointe des Palmiers ou de Segogom

Balasor

Ripli

Rade de Balasor

Banc de Sagor

Sagor

Basse de la Mer ou le Reed

Banc de Gillingam

Rangafula

Ugli

Hugly

Calcutta R.

Culpi

Diamond Harbour

Saugor

Ganga

Ganjam

Narsinga putnam

Negapatan

Pagodes

Trincomali

Point de Galle

Matara

Dondra Head

Batecalo

Jaffanapatan

Manaar

Ceylan

Pedro

Paumbon

Ramanancor

Tutucurin

Cabo de Comorin

Cochin

Cananor

Mangalor

Goa

Dabul

Carwar

Onor

Batecala

Mangalor

Barcelor

Mirjan

Cundapour

Baticala

Olicare

Mangelore

Hon

Pour connoître
les environs du Fleuve Indus
et la partie plus septentrionale
de l'INDE.
on consultera la première feuille
de la Carte de l'ASIE.
du même Auteur.

ENVIRONS DE GOA

SUNDA

BARDEZ

ILHA DE GOA

SALCETE

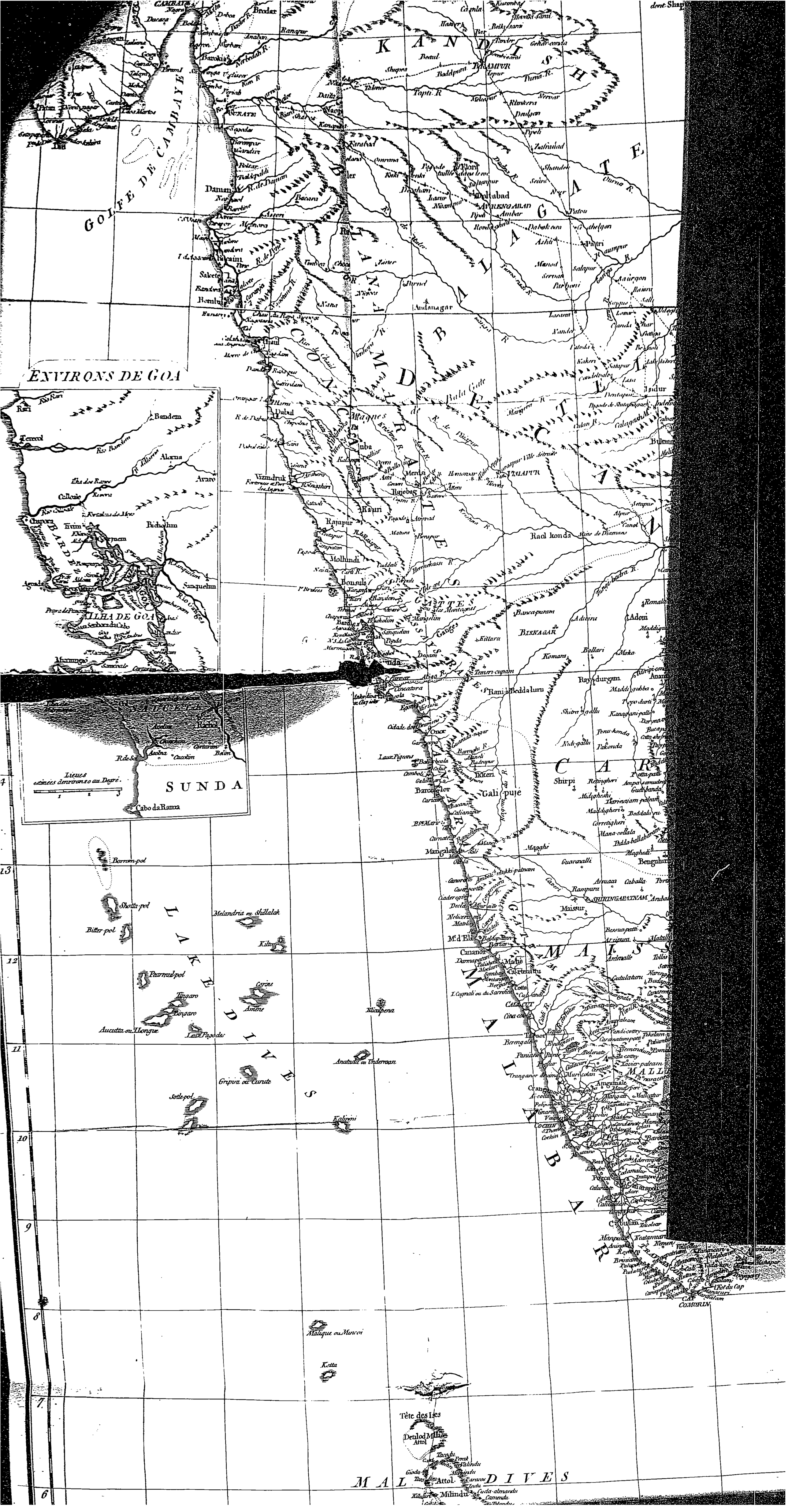
Lieues communes de trente au Degré.

Lieues Françoises

Coss mesure Indienne, fixée

Coss ou Gau, mesure de Marine

Gos ou Gau, mesure de Marine


ENVIRONS DE GOA
GOLFE DE CAMBAYE
KANDISH
MALWA
GUJERATE
DELLI
AGRA
BALAGATE
COMBATE
CANARA
MALABAR
CARNATE
MADURE
MALDIVES
LACCADIVES
SUNDA
ILHA DE GOA
Bardes
Salsette
Bombaim
Baçaim
Damam
Surate
Broach
Baroche
Cambaye
Diu
Mangalor
Onor
Barcelor
Gali puje
Cananor
Cochin
Calicut
Goa
Dabul
Chaul
Bassein
Daman
Ahmedabad
Boorhanpour
Aurangabad
Golconda
Visapour
Bisnagar
Seringapatnam
Maisur
Madure
Tanjaor
Trichinopoly
Pondichery
Carical
Negapatan
Porto Novo
Cuddalore
Arcate
Velour
Gingi
Madrastapatan
Pulicate
Sadras
Mailapour
Meliapour
Trinquemale
Manar
Ceylon
Jafanapatan
Columbo
Point de Galle
Matara
Cabo da Rama
Cabo Comorin
Malique ou Muscoi
Kotta
Tête des Iles
Deulod Mille Atol
Milindu Atol
Cuda-almandu
Camendu
Kaliveri
Anatuddi ou Underoan
Gripivi ou Curute
Kiltan
Bitter pol
Shetta pol
Pearmaul pol
Kelli pol
Melandria ou Shillalak
Tingaro
Bangaro
Amini
Cardamum
Auccutta ou Hengue
Laccadi Pagodas
Lieues communes d'environ 20 au Degré.

CARTE DU PAÏS
traversé par le Fleuve
INDUS
par le Sr. d'Anville.

BELUR
Contrée montagneuse
et froide

Shudman ou Hazarah
Shurejan
KHORASAN
BALK
TARTARIE
Kaboul
Kandahar
Ghizni
Peshawer
Attok
Cachemire
Lahor
Moultan
Multan
Sehwan
Tatta
Bukor ou Pékor
Sukor
Zaukri
Thatta
Sindy
Sind ou Indus
Mehran
Sihwan
Azour
Kalori
Balori
Sarsari
Rahemi
Jangans
Thirwa
Debil ou Diul
Nasrwuk
Kelvè
Parum
Pangoa Spur
Sivè
Firahus
Kidgi
Pashin
Nal
Dubil
Ghizni
Ghilzi
Multan
Jangian
Aggudan
Cutl. R.
Middle
Sehor
Zaukri
Thatta

A

Geographical Illuſtration

OF THE

MAP of INDIA,

TRANSLATED from the FRENCH of

Mon.r D'ANVILLE,

Secretary to his Serene Highneſs

The DUKE of ORLEANS:

WITH SOME

EXPLANATORY NOTES and REMARKS,

By WILLIAM HERBERT, *Hydrographer.*

LONDON:

Sold by HENRY GREGORY, Mathematical Inſtrument-maker, near the *Eaſt India Houſe, Leadenhall-ſtreet:* Likewiſe all Sorts of Navigation Books

PREFACE.

I SHOULD never have drawn the Map (the analyſis of which is the ſubject of this Treatiſe) had not His Majesty's Commissaries of the East-India Company done me the honour to requeſt it. I muſt confeſs I was at firſt unwilling to lay down India on a larger ſcale than I had before done in my Map of Aſia; and the uncertainty of our intelligence in the different parts of India, together with the almoſt total Inexperience in any of thoſe parts, were the motives of my reſolution: However, as it was thought a ſufficient reaſon for compiling a new map, to be able to correct the errors of preceding ones, and to make conſiderable additions thereunto; and as this may be the means of obtaining a more perfect information by a ſucceſſive progreſs of enquiries, the Map of India will be found very uſeful, and contribute to the improvement of geography.

Nothing can be more efficacious for rendering the map compleat than the enſuing Geographical Illuſtration, which ſhews at one view what is moſt material and worthy obſervation therein; and on the other hand, the parts not ſo well known are diſtinguiſhed in a plainer manner, in this map, than in any other of the ſame part, by means of a more ample and accurate diſcuſſion of what is worthy notice: So that the reader is excited to make further enquiries, which may conduce to the improvement of this map, by reforming its errors, and ſupplying its defects.

'Tis then for the advantage of the thing itſelf, that having finiſhed the Map of India, and employed my attention on other affairs, I nevertheleſs reaſſumed my labours to add to this map a ſecond work, viz. that of carefully reviſing the compoſition: I ſay a ſecond work, becauſe neceſſary not only to recollect all the means uſed in this compoſition; but likewiſe to make further enquiries than thoſe, which had been before deemed ſufficient: I ſay alſo of careſully reviſing, that is, not in a vague and ſuperficial manner, which will

not

not ſuffice to render a map accurate, as its correctneſs cannot be thereby ſo clearly manifeſted; whereas this circumſtantial Illuſtration will be found nearly conformable to that of the map in queſtion.

I am ſenſible that the new Geographical ſyſtem in the maps that I publiſh, may induce ſome perſons to enquire into the foundation on which this ſyſtem is built; nor can I diſapprove of ſuch an enquiry: I might even flatter myſelf that by ſuch like illuſtrations as this of India, I ſhould be able to confirm that approbation which the maps alone might hope for. But it will perhaps hardly be believed, that a copious illuſtration of only half of one of the two ſheets that make the firſt part of my Map of Aſia, that is to ſay, the part included between the Dardanelles and Ormus, would make a very large volume: Ancient geography affording conſiderable light into the ſubject, it would be requiſite to conſult it, and an infinity of poſitions hitherto unknown, or miſtaken, would not admit of being lightly ſcan'd over. To perform a work of this kind, it is not enough to ſuppoſe the author perfectly at liberty to diſcuſs his ſentiments thereon without reſerve, he muſt be able moreover to depend on a good number of readers to defray the expence of publication, and he ought not to be in the leaſt prevented by partiality from entering into the real merits of the ſubject. The treatiſe here annexed to the Map of India, would never have ſeen the light, had it not depended on the engraving of the Map; as it is, there have been but very few impreſſions of the book.

Theſe illuſtrations have ſwelled into a book, inſtead of being confined to a ſimple memoir, yet without digreſſing from what immediately concerns the geography of the country. In a particular work, wherein I had occaſion to conſider India attentively, I ſet down as I went along whatever occur'd relating to antiquity. The beſt compilers of ancient geography, and particularly Cellarius, have contented themſelves with reſpect to India, as well as many other countries, with barely mentioning the places taken notice of by the ancients, without treating of them in a manner becoming actual and poſitive geography. Thoſe maps which have been intended to repreſent the countries recorded in antiquity, are notoriouſly erroneous, in regard to the ſituation of places: Our imperfect knowledge of antiquity in India, doth indeed prevent our being able to apply the modern geography of that country; but we have been the more careful in collecting thoſe informations we could depend upon for certainty, a minute enquiry into which has not a little contributed to the perfection of this work.

To

To conclude, having the improvement of geography more at heart, than the conſideration of the Map of India, I wiſh it may but prove the ground-work of another more accurate and compleat one, which may in a manner cancel this; and leave it no other merit than that of having given occaſion for a better. I ſhall be more deſirous than any body of procuring what intelligence I can to anſwer this purpoſe.

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A

Geographical Illuſtration

OF THE

MAP of INDIA.

THE country included in this map is ſo extenſive, that it will be neceſſary to divide it into ſub-diviſions, as they naturally occur from the ſituation, and the diverſity of principal circumſtances of thoſe places, that fall under our immediate notice.

For inſtance, the Northern part of India may be treated of ſeparately from that which ſtretches to the Southward, between the two ſeas which incloſe it; alſo the country water'd by the Indus, and the reſt of the rivers which fall into it, may be diſtinguiſhed from that, through which the Ganges bends its courſe. Though the head of the Indus is far beyond the limits of this map, which I conſtructed for the India Company, it will not perhaps be taken amiſs, that in order to render the deſcription thereof the more compleat, I here include this river with its branches; and as a ſupplement to the map of India in this particular, I refer the reader to the firſt part of my map of Aſia.

In the Southern part of India, the two oppoſite coaſts, one extending from the mouths of the Indus to Cape Comorin, the other from that cape Northward to the mouths of the Ganges, make a diviſion no leſs remarkable than the preceeding.

I have therefore divided India into four diſtricts, two to the Northward and two to the Southward; each of which I ſhall illuſtrate in a diſtinct ſection, to which I ſhall ſubjoin a fifth, treating of the coaſt of India, from the mouths of the Ganges to the enterance of the ſtraits of Malacca, in order that this extent of land, which was afterwards added to the map of India, may likewiſe come under our examination: But previous to the whole I ſhall give ſome account of the meaſure made uſe of in each diſtrict, by which the diſtances between the places in queſtion may be the better aſcertain'd.

Of the travelling meaſures of India.

The uſe of a peculiar, and fixed travelling meaſure is of great antiquity among thoſe Indians who were found civilized in the earlieſt account of that country. Strabo, in his deſcription of India, in the fifteenth book of his geography, writing after Megaſthenes, Patrocles and ſome others, was conſequently furniſhed with memoirs as ancient as the days

of Alexander: Megaſthenes, in the reign of Seleucus Nicator, who became the moſt renowned of that conqueror's ſucceſſors in Upper Aſia, was ſent on an embaſſy to an Indian monarch, called Sandrocottus: Patrocles is ſaid to have embarked about the ſame time with a fleet for the coaſt of India: Eratoſthenes, a bookſeller of Alexandria, in the time of Ptolemy Euergetes, carefully collected the memoirs, which Alexander's expedition ſupplied with reſpect to countries before unknown: Now we read in Strabo, diſcourſing of the Indian magiſtrates, previous to the deſcription of the ſeveral methods of government, that commiſſaries were appointed to ſuperintend the public ways, in which they erected ſtones at every tenth ſtade, to ſhew the diſtances, as well as the direction of the roads where they ſeparated for different places.

It ſeems difficult to determine, to any degree of certainty, what is the exact meaſure of the ſtade, mentioned by Strabo: If we take the word ſtade in a literal ſenſe, by ſuppoſing that the ſpaces betwixt the ſtones erected by the Indians were ſtrictly compared with the Greek ſtade, there is ſtill a difference to be made in the ſtade itſelf; for whereas the firſt knowledge of theſe parts was owing to the ſucceſs of the Macedonian arms, it is to be obſerved, that the common meaſure of the Greek ſtade does not agree with the diſtances recorded in the ancient memoirs we have of the marches of Alexander, and many other diſtances determined in the like manner, and by the authority which was the conſequence of that prince's ſucceſs. A peculiar ſtudy of the various itinerary meaſures uſed in the different ages of antiquity, has enabled me to aſcertain the ſtade, from circumſtances minutely conſidered, and find it to be equal to 54 or 55 toiſes; * ſo that if the Indian meaſure be computed at ten of theſe ſtades, it will appear to be limited to 540 or 550 toiſes.

This computation, however, bears no conformity to the meaſure now uſed in India, and is much ſhort of it. This defect therefore ſeems to be eſſential: Beſides, it has been remarked that the Indians, not going out of their own country to mingle with other nations, were not likely to adopt the novelties of thoſe who would have ſubverted their conſtitution and eſtabliſh'd cuſtoms.

The Scythians formerly made irruptions into India, and even ſettled there, for which reaſon, in ancient Indoſtan we find Indo-Scythia. Several Mahometan princes, and among the reſt Mahmud, ſon of Sebek-takin, through his zeal for Muſſulmaniſm, made conqueſts in India; and India has been governed for two centuries paſt by a race, originally Tartars, and whoſe religion is Mahometaniſm. Theſe circumſtances nevertheleſs, which have as it were changed the nature of other countries, had not this effect among the Indians: They preſerved, beſides divers idioms peculiar to themſelves, their religion and its miniſters, Brachmans and Gymnoſophiſts, their diviſion into caſts or tribes, each diſtinguiſhed by its profeſſion, their ſuperſtitious rites; in a word, all thoſe ſingularities wherein they differ'd from other nations in the moſt diſtant ages of the world: It is therefore probable enough that they retain'd in like manner their own itinerary meaſure, which they preſerved by fixing ſtones on the great roads, rather than that they ſhould change it for another totally different and diſproportionate. There is no reaſon to believe but that this meaſure might conſiſt of ten leſſer ones, which the Greek writers, by uſing a term proper to their language, might render ſtades, without any regard to the exactneſs of their contents.

If the name of *Coſs*, which the Indians uſe to ſignify the actual admeaſurement of the diſtances in India, or an appellative, evidently derived from it, be found in antiquity, as really

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* It were to be wiſhed that M. D'Anville had given us the particulars on which he founded this reſult, as I cannot help thinking there is ſome miſtake in them, or the calculation; for if the Grecian ſtade contains 125 geometrical paces, each pace equal to 5 Roman feet; and again, if the Engliſh foot be divided into 1000 parts, whereof the Roman foot of the Capitol contains 970, and the French Royal foot 1068 of thoſe parts, as I find by all the reſearches I am able to make; then the ſtade will yield 567 French Royal feet, or 94 ½ toiſes, at 6 toiſes to the foot; ſo that the Indian meaſure computed at 10 of theſe ſtades, will turn out 945 toiſes inſtead of 550, which might well be eſteemed too ſhort, and bear no conformity to the meaſure now in uſe among the Indians: But if the geometrical pace be equal to 5 French Royal feet, as ſome of their authors relate, that will bring it ſtill nearer to the ſtandard meaſure: And this I find is allowed by M. D'Anville himſelf, in the upper ſcale to his map of India, where he makes his French league 3000 geometrical paces, or 2500 toiſes.

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it is; this circumſtance greatly favours our conjecture concerning the antiquity of ſuch meaſure. Stephen of Byzantium, under the article Κάσπειρος, ſpeaks of an Indian courier, * by name *Coſſeen*, Κοσσαῖος. This courier came from that part of India called *Coſpira*, and the natives of *Coſpira* were of all the Indians the ſwifteſt in running, being lighteſt of foot, and having their knees the moſt pliant and flexible; they are thus repreſented by the poet Denys, quoted by Stephen. Ptolemy places Caſpirea, and the town of Caſpira in the North of India. Herodotus likewiſe makes mention of the town of Caſpatyrus, ſituate at the head of the Indus, which Mercator thinks correſponds with a name in modern geography, without any apparent alteration, viz. Coſpetir. This opinion is founded on the Portugueze hiſtorian, John de Barros, in his fourth Decade, *book ix. chap.* 1; but as he ſpeaks of it as a province of the kingdom of Bengal, at the beginning of the ſixteenth century, contiguous to the Ganges, and bordering upon Orixa, this ſituation does not agree with Caſpatyrus, whence it is ſaid, in Herodotus, book iv. that Darius the ſon of Hyſtaſpes ſent Scylax of Caryande down the Indus, to diſcover the mouths of that river: However this be, is it not evident from the above account, that an Indian courier, remarkable for his ſwiftneſs, was called *Coſſeen*, and is not this obſervation of ſome conſequence, as the itinerary Indian meaſure is called a *Coſs?*

It remains now to enquire what might be the extent of this meaſure. I have not been able, I muſt confeſs, to find any where ſufficient grounds, whereby to make an exact calculation; but to make amends for this defect, I have learned from two travellers of equal authority, Bernier and Thevenot, that between Agra and Dehli, the ſpace between every coſs is determined by pyramids or turrets. The firſt of theſe writers ſays, that they were erected by Gehan-ghir, who ſucceeded his father Gelal-uddin-Ekbar, at the beginning of the laſt century; he likewiſe cauſed a row of trees to be planted along the great road, which extends, not only from Agra to Dehli, but is continued from thence to Lahaûr, § in a direct road, which I judge may contain about 140 French leagues, of 2500 toiſes each. Do not theſe pyramids revive the ancient Indian cuſtom, recorded by Strabo, of placing ſtones to ſhew the diſtances along the great roads? and can this be look'd upon as a modern regulation in India, ſince the authors whence Strabo gathers his information, are as early as the time when Alexander firſt carried his arms into this country.

Thevenot adds to Bernier, that there are 69 or 70 turrets between Agra and Dehli; and the particular diſtances whieh Tavernier gives along this road, amount to 68 coſſes. This is the beſt intelligence to be had of the diſtance, which is not agreed upon between theſe travellers, nor yet vary far from it.

I have had the advantage of fixing the ſituation of Agra and Dehli much more exact than it has been hitherto done. In the firſt place, by the difference of latitudes, which I have collected from the obſervations of father Boudier, a Jeſuit, of great skill in aſtronomy, which he made his ſtudy. The latitude of Agra 27° 10′; that of Dehli, or Gehan-abad, in the part where the Mogul's palace ſtands, 28° 41′. The importance of theſe determinations will appear, if we conſider that in the Connoiſſance des Temps, publiſhed by the Royal Academy of ſciences, the latitude of Agra is made 26° 43′ which is 27′ leſs than the obſervation.

In the obſervations of father Boudier, beſides what ſerves to determine the longitude of Dehli, having found one which fixes that of another place, called Fatepur, between theſe two points of longitude we may find that of Agra: So that by the diſtance between Fatepur and this town † I find the difference ‡ between Agra and Dehli to be about four-fifths of a degree. ‖ This difference indeed is not at all conformable to the modern maps, in which theſe towns are repreſented under the ſame meridian; but it will appear, notwithſtanding, how far I am out of the way in allowing the difference above-mentioned, or giving it an oblique direction, ſince the difference of latitude is but a degree and a half. I ought alſo to obſerve as a

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* Patamar or meſſenger, § Lahor or Lahore. † Dehli or Dehly. ‡ i. e. Of longitude. ‖ Or 48 min.

farther improvement in geography, that the longitude of Agra, which according to the Connoiſſance des Temps is but 74° 24′, is in reality 75° ¼ from Paris, ſince Dehli (which is not ſo far to the Eaſtward as Agra) lies about 75° from Paris, according to the obſervations of father Boudier.

This account, which I could not well omit, fixing the ſituations of Agra and Dehli, determines likewiſe their diſtance, which is a material point with reſpect to the matter under conſideration. But as both theſe towns are of large extent, their centre being at a conſiderable diſtance from their extremities, between which, according to the ordinary method of reckoning, the diſtance between towns is aſcertained; conſidering the difference of the latitudes obſerved, which is 1° 31′, it will be requiſite to make a deduction, which may be computed at about 3′, and ſo be reduced to 1° 28′: Then working this difference of latitude with the departure * and angle of poſition, which is found to be 23°, † it will make the diſtance 1° 35′ ½ or thereabouts, according to the graduation of the latitude, and reckoning 57000 toiſes to a degree, the whole will be 90700 toiſes.§ The road meaſure will not be thought to add much to this account, as this is a royal road, which may be ſuppoſed to have been made as ſtreight as poſſible, and croſſes a fine champion country, without any mountains; however, as *it is likely to be ſomething more* than the horizontal diſtance, given by the above calculation, we ſhould ſettle this diſtance at the leaſt number of coſſes, that is to ſay, 68 rather than 70: Then by the eſtimation which has been made at ninety thouſand ſeven or eight hundred toiſes, the coſs will be found to conſiſt of about 1335 toiſes. Hence we may conclude, that the degree contains about 42 coſſes, little more or leſs.

Theſe methods aſcertain pretty nearly the true length of the Indian coſs, according to the ſtandard-meaſure of the country, where ſtones are placed on all the principal roads; but we cannot pretend that this eſtimation will regulate the meaſure of any coſs whatever, which muſt wholly depend upon an arbitrary reckoning: For it muſt be allowed that in India, as well as other parts of the world, the computed diſtances differ in one part of the country from thoſe of another. The good of geography requires, however, that the variations ſhould be known, at leaſt the moſt conſiderable; I will therefore ſet down what I have learned upon enquiry, and in compiling the map of India I have made the beſt allowance poſſible for them.

Travellers have generally compared the coſs to half a league, and a league according to the length of the coſs given as above, viz. about 2700‖ toiſes, is none of the ſhorteſt meaſures; but there is a particular province of India, where they allow the coſs a much greater length: Tavernier, in a very accurate journal from Surat to Agra, by the way of Brampur, ſays that on the road, between Brampur and Seronge, the coſſes are ſo long, that the carriages of the country, drawn by oxen, ſeldom go above a coſs in an hour. Sir Thomas Roe, embaſſador from the Engliſh to the Mogul Gehan-ghir, comparing the coſs between Brampur and Azmer to two Engliſh miles, gives us reaſon to think the coſs very extenſive in that part; for the Engliſh mile, by the ſtatute of Henry VII. contains 826 toiſes; and this mile is ſtill ſhorter than that now commonly uſed in England, as I have ſhewn in another work, where, in a calculation which includes all the great roads of that kingdom, I have concluded it to conſiſt of above 1100 toiſes, ſo that a mean-meaſure between the common and ſtatute meaſure of Henry the VII. may be reckoned between 900 and 1000 toiſes, and may be accounted equal to one minute of a degree, which is conformable to the Engliſh way of reckoning 60 miles to a degree, and if this mean-meaſure be more agreeable than a longer one (as it is in my opinion) to anſwer to Roe's eſtimation of a coſs, it follows that about thirty coſſes make a degree, which is widely different from the computation above-mentioned, of near 43 coſſes. **

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* Which as above was found to be four-fifths of a degree, or 48 min.

† This latitude and departure will make the angle of poſition 29 deg. and the diſtance 100 miles of 60 to a degree.

§ Or, according to the above calculation 95000 toiſes, which will make one of theſe coſſes to contain 1307 toiſes; or about 41 coſſes to the degree.

‖ Or 2795.

** See the notes above.

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The extent between Brampur and Seronge, meaſured on the map of India, is equal to 3 degrees and about a tenth of latitude: This, Tavernier reckons 101 coſſes, which is about 33 coſſes to a degree. And if to the diſtance given we add what the windings of the road is ſuppoſed to contain, between Brampur and Seronge, it will ſufficiently juſtify the above computation of 30, or thereabouts, to the degree. It is neceſſary to obſerve likewiſe, that in this part of the continent of India, I find the coſſes longer in compariſon with its ſtrict definition, as to the diſtance between Agra and Dehli.

From Seronge to Agra is computed 106 coſſes, which Tavernier calls common coſſes, and this diſtance, which in the map meaſures 2° and about 50′, makes the degree conſiſt of about 38 coſſes: In this ſpace the coſſes near Agra are in all probability nearly if not quite the ſame as thoſe between Agra and Dehli, whereas thoſe nearer Seronge may be ſuppoſed to contain about the former meaſure between Brampur and Seronge; ſo that 'tis not without reaſon, that the traveller in this part obſerves a medium-meaſure between the longeſt and ſhorteſt of the coſſes: But though no expedient can be found to ſupply exactneſs, I ſhall remark, that by placing Agra, according to the Connoiſſance des Temps, which is 27 min. leſs in latitude, and 1 ½ deg. in longitude, by which this place will be found to be miſplaced above 70000 toiſes, it reduces the diſtance between Brampur and Agra about two-thirds of this number of toiſes; ſo that this does not require the coſſes between Brampur and Seronge to be any larger than ordinary; and I imagine theſe coſſes will not be eſteemed longer for being confined to this ſpace, than thoſe between Agra and Dehli, which are actually much inferior to them. But if the ſituation concluded from father Boudier, which rectifies this miſtake, needed any farther proof, this obſervation, juſt made, might ſurely confirm it.

Let us proceed to other parts of India: There is no doubt but the coſſes between Dehli and Lahaûr are the ſame as between Agra and Dehli, as it is a continuation of the Royal Road, on which the coſſes are determined by pyramids, as has been already obſerved. I do not even think that in travelling farther up to Kabul, by Attek, the coſſes are more extenſive, becauſe they agree with the diſtance given by Tavernier in coſſes along this track. Upon conſulting the marches of Timur, on his return from India, according to the account of Sheref-uddin, who wrote the hiſtory of that conqueror, in the Perſian language, the Northern part of India, between Kandahar and Kaſhmir, cannot, I think, be more extenſive than in my map of Aſia. We may, at the ſame time, be ſatisfied with regard to the latitude, for as much as the difference between Lahaûr and Kabul is ſcarcely 3°; nevertheleſs Tavernier reckons it at leaſt 240 coſſes from Kabul to Lahaûr, paſſing by Attek: Now the diſtance meaſured on the map, from Lahaûr to Kabul, doth not exceed 200 and 4 or 5 coſſes, on the Royal Road; by which it ſhould ſeem that the coſs is accounted rather leſs in this ſpace than thoſe meaſured along this road, were it not that the intermediate ſituation of Attek is ſenſibly out of the direct road, from Lahaûr to Kabul. From the marches of Timur, between Multan and Dehli, by the way of Batnir, and purſuing pretty cloſely the Hiſtorian above-mentioned, I was in hopes to have aſcertained, to a tolerable degree of exactneſs, the diſtance between theſe towns, in order to adjuſt the breadth of India; but the diſtance in coſſes is not given, as I can find.

Travelling from Agra towards Bengal, the length of the coſſes ſeems to increaſe as you go from the capital. Tavernier computes 250 coſſes from Agra to Patna, which will be found to agree nearly with my map of India, by meaſuring their diſtance on the ſcale of coſſes, agreeable to their meaſure of 42 ½ or ¼ to the degree, as the coſſes are meaſured on the Royal Road: It muſt be ſuppoſed, that they are indeed the ſame in the neighbourhood of Agra, though on a different road; but they may very well be ſuppoſed to grow longer at ſome diſtance from it, for the road, as it winds, deſcribes an arch, which makes Helabas to be about midway between Agra and Patna; and the outward circumference of that arch is found to be diſtant from the

ſtreight-line, one ſixth-part of that line;* and this circumſtance will admit of no doubt, as the latitude of Helabas is determined, as well as thoſe of Agra and Patna, by the obſervations of father Boudier. Beyond Benarez, which is next to Helabas, and whoſe latitude has been alſo obſerved, the elbow, which the road makes in paſſing by Safferan, before you come to Patna, might induce one to compute the coſſes at 33 or 34 to the degree; and I think the map of India affords ſpace enough at the lower part of the Ganges to ſupport ſuch a computation as far as Daca. ||

Travellers agree that the coſſes are ſhorter towards the ſea, and near Surat, than they are farther within the continent. It is computed about 135 from Surat to Brampur, and indeed by an eſtimation, perfectly agreeable to the proper and definitive meaſure of the coſſes, I judge it will require above 40 of them to make a degree. The 86 coſſes, counted by Thevenot, on one of the ſtreighteſt roads, leading from Surat to Ahmed-abad, cannot be reckoned on any other footing than thoſe between Agra and Dehli: Hence, doubtleſs, it is that the fixed latitudes of Surat and Ahmed-abad hardly differ 2°, nor is the difference in longitude very conſiderable. From Surat to Bag-nagar, the capital of the kingdom of Galconda, the particular diſtances, amounting to about 330 coſſes, I cannot help thinking nearly of the ſame kind. To compleat the paſſage acroſs the peninſula of India, from ſea to ſea, travelling from Bag-nagar to Maſulipatnam, is reckoned 105 coſſes in the moſt direct road that you can go: There is another by the mines of Gani or of Kulur, which being interrupted by mountains, narrow paſſages and rivers, contains 112 coſſes: Again, according to a large manuſcript map I have by me of this province in particular, which extends even beyond Paliacat, † and in which the roads are very carefully laid down, I found, by comparing the number of coſſes with the latitude of this map, that 37 coſſes make a degree. The coſſes are longer in this part than towards Surat, and of a medium between the longeſt and ſhorteſt that are to be met with in Indoſtan.

This diſcuſſion is, I think, exact enough with regard to the length of coſſes in the different parts of India: The variation herein ſhewn, proves the neceſſity of aſcertaining the true meaſure of them, in order to render geography compleat on this head. According to the Perſian author of the life and exploits of Timur, the mile was the eſtabliſhed meaſure of India: It is ſaid *vol. 3d.* of the tranſlation of it, made by M. Petits de la Croix, *page* 66, that three miles, which the Indians call *Gouroub*, make a paraſang, which we know to be the Perſian league: And he farther compares 17 of theſe miles to five paraſangs and two miles, which agrees with his ſtandard. This hiſtorian ſays, that Timur marched fifty miles (though it was on an emergency) without ſtopping, between one afternoon and ten o'clock the next morning, from whence we may judge the length of thoſe miles. The paraſang, to which three of theſe miles are compared, differs in extent as well as the coſs, and are from 17 to 25 in a degree. In conſequence of the march of this army, a moderate paraſang will appear more reaſonable than the longeſt. But we may very well ſuppoſe that the Perſian writer calls the coſs a mile; for Pietro della Valle ſays, that *Cos & Corù* (as it is written inſtead of *Gouroub*) are the ſame thing, *Cos, overo Corù, que è tutto uno*, and he adds *ogni Cos, ò Corù, è meza ferſegna ò Lega di Perſia*; a definition much more reaſonable than that of the hiſtorian Sheref-uddin, at leaſt agrees better with the common extent of the paraſang. The authority of the Perſian writer only ſerves to confirm, that in the North of India, to which Timur's expedition was confined, the gourouh, or coſs, is rather ſhort of meaſure than otherwiſe, as indeed the diſtances mark'd between Lahaûr and Kabul, as above, have given us reaſon to think; and probably in that part 50 coſſes might not be more than equal to 35 or 40 elſewhere. The 50 coſſes to a degree, will be nearly equal to the paraſangs of 17 to a degree, at the rate of 3 coſſes to a paraſang, as given by Timur's hiſtorian: And as this is the longeſt of the paraſangs in queſtion, the coſs ſuffers the leaſt reduction imaginable in its meaſure.

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* The map does not repreſent it ſo. || Or Daka. † Or Pallicate.

Before

Before I conclude, I would juſt mention a meaſure in uſe along the coaſt, from Surat to Mallabar, and even round from thence to Coromandel: This meaſure is called *Gos*, or as Pietro della Valle has it, *Gau*: The Term is not modern, if we may believe it to be the ſame with that of Γαύδιχ, which was uſed by Coſmas the hermit, about 1200 years ago, in his Sacred Topography, ſpeaking of the extent of the Taprobane or Ceilan. || Tavernier is miſtaken in comparing the gos to 4 of our 4 common leagues, inſtead of 4 coſſes: This is ſufficiently evident from his calculation of 61 goſſes, which he makes between Surat and Goa; for theſe places differ in latitude but $5^{\circ}\frac{1}{2}$, or thereabouts, and their difference in longitude is not conſiderable enough to add much to the diſtance given by their latitudes. Pietro della Valle expreſſly ſays that *un Gau coſta di quattro Cos*; adding, *e corriſponde à due Leghe Portogheſi.* I cannot think that theſe Portugueze leagues can be reckoned longer than about 19 to the degree, conſequently that is 9 or 10 goſſes to the degree, which will amount to about 38 coſſes, a moderate number, if we conſider the diverſity of opinions with reſpect to theſe coſſes. I would juſt obſerve that the 61 goſſes of Tavernier, between Surat and Goa, will rather reduce than increaſe the eſtimation.* Bayer, in his Hiſtory of the Grecian kings of Bactria, ſays, that among the Indians, a meaſure which he calls *Joſinei*, is at leaſt equal to two German leagues: I imagine he is indebted for this, as well as ſome other informations concerning India, to the Danes, ſettled at Trinquimbar, § on the Coromandel coaſt, to whom he was related: And this *Joſinei*, which is perhaps the ſame with *Goſinei*, may probably be the goſs we are ſpeaking of; for the computation of two German miles ** can import no more than two leagues of greater extent than the ordinary ſhort ones, each of which was commonly an hour's walk for a traveller on foot, which in long journeys is equivalent to about 2000 toiſes; whereas our eſtimation of the gos ſuppoſes the league to conſiſt of about 3000.

To reſume, in a few words, the whole diſcuſſion of the itinerary meaſure of India, let it be obſerved, that the Indians, from the earlieſt antiquity, have been accuſtomed to uſe what they call the *Coſs*; that this meaſure, as it is determined by ſtones fixed along the principal roads of India, is equal to 1330 † and odd toiſes, ſo that a degree muſt contain near 43 of them; that, nevertheleſs, the arbitrary eſtimation of the diſtances in different parts of the ſame continent, makes the extent of the coſs vary in ſuch a manner, that of the medium-meaſure, between the longeſt and ſhorteſt, it will appear that 37 coſſes are ſufficient to make a degree, which is the ſcale I have given in my map of Aſia, previous to the particular one of India.

SECT. I.

Of that Part of INDIA, *water'd by the* INDUS, *and the* RIVERS *that diſcharge themſelves therein.*

NOTWITHSTANDING this part of India was the firſt known, we have not however the moſt exact and circumſtantial accounts thereof: For this defect we need no other reaſon, than that it has not been frequented in theſe latter times by the different nations of Europe, who, for the ſake of maritime trade, have gone to other parts of India, by way of prevention to each other. I have already admoniſhed the reader, that

|| Ceilon or Zeloan. † French. * i. e. Will rather reduce the meaſure of the coſs; for according to that eſtimation there are about 44 coſſes to the degree. § Or Trankabar. ** Or leagues. † See my former note, page 1.

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my map not including the courſe of the Indus, he muſt have recourſe to the firſt part of my map of Aſia for this article.

The Indus is called *Sind* by the Indians, which properly ſignifies a river. In a particular map of the kingdom of Kaſhmir, by Bernier, *Sind Brari* is interpreted the river of Brari. The uſe of the term *Sind* with regard to the Indus, as the river, by way of excellence, is very ancient: We read in Pliny, *Indus, incolis Sindus appellatus.* The Greek Author of the deſcription of the coaſts of the Erithryean or Indian ſea, under the title of Περίπλους, has wrote Σίνδος; and among the number of the ſeven mouths of this river, according to Ptolemy, this is one and probably the principal, which is called *Sinthum Oſtium.* This denomination is even become proper to the maritime province of India, water'd by the Indus, which is called *Sindi:* * Nevertheleſs, in a country ſo extenſive as that of India, where the ſame idiom is not univerſal, it is not ſtrange that other words ſhould be uſed for the ſame ſignification; for approaching towards Agra and in Decan, † the term *Nadi* implies a river; and in the Southern part of the peninſula, *Arru* ſignifies the ſame thing; I find likewiſe, that the word *Ganga* or Ganges is the proper name for a river.

It is not without great difficulty we can deſcribe the courſe of the different rivers which fall into the Indus, or diſtinguiſh theſe from thoſe, which, like the Indus itſelf, deſcends immediately from that great chain of mountains which bounds India to the Northward. After all my inquiry, and although I have remarked numerous errors on this ſubject, I cannot boaſt of having obtained all the information neceſſary to regulate, with any degree of certainty, the particulars I propoſe to diſcuſs. To the peruſal of the marches of Alexander, in his expedition to India, I have added that of Timur or Temir-leng, according to the accounts given of him by his Perſian hiſtorian, Sheref-uddin: The local circumſtances recorded in his marches are founded indeed upon facts, but the recital of thoſe facts are not ſo circumſtantial as we could wiſh. It was moreover requiſite to compare the names of places in the expedition of the Macedonian, with thoſe of the Tartarian conqueror. I ſhall only add, that though the names of places in the laſt of theſe expeditions are modern, in compariſon with the former; they do not in general agree with thoſe, which the geography of the preſent times, founded on different ſprings, has ſince given them.

The mountains, whence the Indus riſes, as well as ſeveral other rivers running thereinto, are called *Hendon-keſh*, according to the Hiſtory of Timur: It is compoſed of the word *Hendon* or *Hinde*, which ſignifies India, and particularly among the Eaſtern nations, the Northern part, and of *Kaſh* or *Kuſh*, which I obſerve is given to ſeveral mountains; and I doubt not but the word Cau-caſus is formed of the Perſian word *Koh* or *Kouh*, uſed even by ſome of the Indians, which ſignifies mountains, and *Cas*, which is common to ſeveral mountains, known by the name of *Caſius.* The moſt celebrated is that of Syria, to the Southward of the Orontes, towards its mouth, and near Antioch. The very wall of this city was built on the point of a ſteep hill, which Procopius, *book ii.* of the Perſian war, calls *Orocaſias*; and 'tis plain, that in this denomination, the Greek word *Oros* is put inſtead of the Perſian *Koh* in *Cau-caſus:* Then, does not the word *Kaſh* or *Keſh* in *Hendon-keſh* ſeem the ſame as that of *Caſius*, which is found again in the name of *Caucaſus?* Ptolemy places the Caucaſian mountains in the more Northern part of India, in a ſpace between the Paropamiſus, to which they are contiguous, and the Imaus, which is a continuation of them, and which anſwers exactly to the mountains of Hendon-keſh, or Indian Caucaſus. Alexander has been accuſed of vanity, or the Macedonians of flattery towards him, for carrying the name of Caucaſus into India, becauſe it cannot be thought properly to belong to that Caucaſus in the Weſt, which extends only between the Black and Caſpian ſeas; but it ſeems as if India laid claim to the name: However, it has been tranſmitted down to our

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* Sinde or Sindy. † Or Dekan.

times to have no other foundation than the falſe opinion of a conqueror, unacquainted with India, as Alexander was. The name of *Hendou-keſh* ſerves particularly to denote a caſtle, ſituate (according to the Turkiſh geographer) ſix days journey from Kabul, in one of the principal paſſages between theſe mountains; and which lies in the road from this city towards Balk.

The Caucaſus of India extends moſtly from Weſt to Eaſt, between 35 and 36 degrees of latitude; and the latitude of 35 degrees is given in the tables of Naſir-uddin and Ulug-beg to Pendj-hir, a town ſituate at the deſcent of the mountains coming from the Northern countries, and in the neighbourhood of Kabul, which is the moſt conſiderable town in this Northermoſt province of India. Pendj-hir is but a day's journey from a place called Garan, which, according to the Hiſtory of Timur, is but 5 leagues, or paraſangs from Kabul; whence I conclude, that as the diſtance between Pendj-hir and Kabul cannot be reckoned above half a degree, or thereabouts, the ſituation of Kabul in $33° \frac{1}{2}$ by Ebn-Maruph, and the aſtronomical Canon, quoted by Golius, in his notes upon Alferganes, ſhould be corrected to $34° \frac{1}{2}$, without which the North part of India would be contracted about a degree, which would occaſion a remarkable diſtortion of ſeveral ſituations, particularly of Lahaûr and Kandahar, whoſe latitude appears to be pretty exact.

India is bounded to the Northward by the mountains above-mentioned, and its Weſtern limits depend on the ſituation of Kandahar: 'Tis certain that theſe limits have varied, not only with reſpect to Kandahar, the poſſeſſion of which has been diſputed above a century paſt, by the Perſian monarch and the Mogul of the Indies, but likewiſe a great while before; for according to Arrian, in his Hiſtory of Alexander, that conqueror is not ſaid to have ſet footing in India 'till after he had croſſed the Indus, and by a great extream on the contrary, others (according to Pliny) comprehended in India, Gedroſia, Arachoſia, Aria and Paropamiſa: It muſt be agreed on one hand, that theſe provinces in part, if not all, eſpecially Aria, are rather adjudged to Perſia than to India; and on the other, that all the ſtreams which fall into the Indus, on either ſide, are ſuppoſed to run through Indian ground.

Kandahar is placed in the latitude of 33° by Naſir-uddin and Ulug-beg, whoſe tables, among all thoſe of the Eaſt, are moſt to be relied on. A Perſian geographer, quoted by Golius, and the Turkiſh geographer, agree in this. The Eaſtern aſtronomers have computed the difference of longitude, between Kandahar and Kabul, about 2°: The ſituation of Kabul, in my map, agrees, as near as poſſible, with that of Lahaûr, according to the road from Lahaûr to Kabul, by the way of Attek; and Lahaûr anſwers exactly with that of Dehli, which is actually determined by aſtronomical obſervations, as will be ſeen in the ſequel of this work; ſo that this determination of Dehli may have ſome effect upon the longitude of Kandahar: On the other hand, by placing Kandahar according to the rout from Iſpahan to Kandahar, the diſtance between theſe towns cannot, I think, differ much from my map of Aſia: Seeing, therefore, no material contradiction in theſe two ways, which concur in fixing the ſituation of Kandahar, I have reaſon to think it is as exact as it can at preſent be determined.

The town of Kandahar, which by its ſituation on the common and diſputed frontier of two great empires, Perſia and India, is look'd upon as one of the moſt important places in Aſia; and owes its foundation to the great Iskander or Alexander, according to the teſtimony of Eaſtern geographers: Its ſituation indeed agrees exactly with that Alexandria, which Alexander at his return from Arachoſia to go into Bactria built at the foot of mount Caucaſus, or which may more properly be called (in this part) *Paropamiſus:* This conformity of ſituation, together with the teſtimony of the Eaſtern writers, ſufficing to prove that Kandahar is one Alexandria, I do not think there is any farther neceſſity of believing that there is an analogy between their names, as ſome authors, and the Turkiſh geographers, with Abulfeda pretend. In Kondohar (for this name is likewiſe written in this manner) or Kandahar, we do not find the initial letters or characteriſtic of the name of Skander or Iskander, which has never been ſuppreſſed in the names of any of thoſe towns that have retain'd the name of Alexandria; as Iskande'ria in Egypt,

Skanderena, or little Alexandria, &c. Beſides, *Kohund*, and by abbreviation *Kond* or *Kand* is a particular term in the old Perſian language, ſignifying, properly, a fortreſs: It is moſt commonly uſed at the end of a great many names of places, and may be look'd upon as a word of great antiquity: It is ſufficient to inſtance in the name of *Maracanda*, or as the geographers and hiſtorians, from the time of Alexander, term it, Samar-kande. My map of India has a place called *Kandahar*,* in the province of Decan, towards Galconda, near 300 leagues from the utmoſt extent of Alexander's expedition; can it reaſonably be ſuppoſed that this name was therefore derived from that prince?

For the ſituation of moſt places between Kandahar and the Indus, I am indebted partly to the Turkiſh geographer, compiled by Kiatib-ſhelebi, under the title of *Gehan-numa* (the Mirror of the World) and partly to the hiſtorical account of the expedition of Timur. This country, by the Eaſtern geographers, is called *Zabliſtan*; and though the town of Kabul is commonly comprehended herein, yet the name is not the ſame with that derived from the word Kabul, which is *Kabuliſtan*. In the tables of Naſir-uddin and Ulug-beg, theſe two diſtricts are diſtinguiſhed, and Gazna is there ſaid to be the capital of Zabliſtan, under which, in theſe tables, Zarang, and conſequently Sigiſtan, are included. The Turkiſh geographer makes Gazna the capital of a particular diſtrict, encompaſſed by the mountains between Bamian, Gazna and Kabul, to which province he gives the name of *Kaſt*: This town, which under Mahmud, ſon of Sebek-takin, became the metropolis of one of the great empires of Aſia; and as it gave the name of Gaznevides to the royal iſſue of that ſultan, ſeems to demand a particular enquiry into its exact ſituation: Naſir-uddin and Ulug-beg fix it in the latitude of 33° 35′, conſequently not exceeding that of Kandahar above two-thirds of a degree. The Mehlebi, quoted by Abulfeda, places Gazna on the borders of Sigiſtan, 40 paraſangs from Boſt: Now the ſituation of Boſt, in my map of Aſia, is placed according to that of Zarang, the capital of Sigiſtan, by a ſucceſſion of given diſtances; and as what remains between Boſt and Gazna will afford the paraſangs 17 to a degree, horizontal meaſure; this cannot be thought too much contracted. By this means, however, Gazna falls ſhort of the longitude of Kandahar, though in M Deliſle's map of Perſia, Gazna is placed on the contrary 2° ½ to the Eaſtward of Kandahar: So that it muſt be acknowledged that Gazna, placed in the neighbourhood of Kabul, in his map of Perſia, is exceſſively wide of the limits of Sigiſtan; for if the longitude of Kabul exceeds that of Kandahar but about 2°, how can it be ſuppoſed there is two and a half between Kandahar and Gazna. The road from Kandahar to Kabul (to be particular) is reckoned about 38 paraſangs: Then the meridional difference of 2° and that of the latitude of Kandahar and Kabul, afford ſufficient length to theſe paraſangs for 17 of them to make a degree, independent of what the windings of the road may be thought to add to this meaſure already determined: It is not, therefore, for want of ſpace between Kandahar and Kabul, that Gazna is not placed in an intermediate poſition. I am obliged to diſcuſs theſe points, to vindicate the ſituations in my map, in oppoſition to another which varies from it.

To the Eaſtward of Kandahar, according to the Turkiſh geographer, at five days journey to the Southward of Kabul, is a remarkable town, called *Nagar*; its latitude, which this Author makes 32° ½ differs not much from my map, wherein it is placed in a little more than 33°. *Nagar* is a term uſed by the Indians to denote a principal town: As the capital of Kaſhmir, the name of which is *Siri-nagar*,‖ is ſometimes called only *Nagar*: Alſo, in a tranſlation of the Hiſtory of Timur, where this town is mentioned in the rout of that Tartarian conqueror into India, and again in that of his return, we read *Nagaz*: But in Ptolemy, where the very ſame town is found, we read Νάγαρα; and what is very ſingular, as not being common to be met with in this Coſmographer, is that the latitude is laid down agreeable to its actual ſituation, viz. 32 degrees and a half or two-thirds. Another circumſtance worthy of notice in Ptolemy is, that

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* Candahor, or Candahar, as it is in the map. ‖ Or Seri-nagar

he

he adds to the name of *Nagara*, ἡ καὶ Διονυσιόπολις, which is called alſo *Dionyſiopolis*: Now as this ſituation is fixed in that part of India, where the hiſtorians of Alexander have placed the town of *Nyſa*, the foundation of which is aſcribed to Dionyſius or Bacchus, in an expedition to India, attributed to him by tradition, the name of *Dionyſiopolis* ſeems to point to this town. In its neighbourhood there is a mountain, called *Merus*, ſignifying in Greek the ſame as *Femur*, alluding to the fable of Bacchus being taken out of Jupiter's thigh: Again, the Indian geography, written in the Tamul * language, under the title of *Puwana-ſaccaram*, and quoted by Bayer, in his Hiſtory of the Grecian kings of Bactria, expreſſly mentions the mountains of Meru, which it places to the Weſtward of *Imeia-parubadam*, or Mount Imeia, whence it makes the Ganges to proceed: Moreover the Indians place at the foot of this mount Meru the town of *Niſada-buram*, which being derived from the Indian word *Pur* or *Puram*, ſignifying a town, plainly appears to be the ſame as *Nyſa*. It will be alledged perhaps, that the Indians having been ſubjected by Alexander, and that the ſame denomination being kept ſome time in the North of India, under ſeveral kings of Bactria, who as 'tis aſſerted extended their dominion even farther than Alexander; the ſuperſtitions of the Greeks might gain credit with the conquered nation, who might not require a ſpecial authority on which to ground this belief: But though the expedition of Dionyſius to India, is not to be accounted leſs fabulous than if the Indian records had taken no notice thereof; yet it will always be an improvement in geography to find a place illuſtrated by fables at ſo great a diſtance from our times; and this helps us here in fixing the ſituation of Nagar.

I think I might even inſiſt upon a point on which I have hitherto touched but ſlightly, that is, the agreement which Ptolemy gives of Nagara is not perhaps wholly the fortuitous effect of a lucky gueſs: This town is recorded by the Indians in a very remote age: Not only their geography, but alſo their hiſtory mentions it under the name of *Niſada-buram*, as of a place which produced a hero, named *Maidhaſuren:* Now we have reaſon to conclude that the Indians, whoſe Brachmins cultivated the ſtudy of aſtronomy from time immemorial, knew by obſervation the latitude of this town; and that this determination is ſet down in the memoirs from which Ptolemy deſcribes this part of India; for by divers ſituations of places I am convinced that Ptolemy had ſome ſuch authority; and the latitude he gives of Maracanda or Samarcanda, gives room for an extraordinary diſcuſſion of this ſubject. In that coſmographer, Sogdiana is placed quite out of its latitude, for he places the river Oxus (on the other ſide of which the province is entirely ſituate, and which divides it from Bactria) under the parallel of about 44°, yet, nevertheleſs, places Maracanda in $39° \frac{1}{4}$, by this means confounding it with the towns in Bactria, although it was βασίλεια Σογδιανῆς χώρας, according to Arrian, † in his hiſtory of Alexander, in whoſe rout this town is found: But whence ariſes this difference between Sogdiana and Marcanda in Ptolemy? The miſplacing of Sogdiana is owing to the uſe they made of itineraries compiled from a falſe eſtimation of their meaſures, to which allowing too great extent, it muſt follow that they generally extended too far into the country they occupied, and that Sogdiana in particular was carried a great deal too far. But concerning Maracanda, as inſtead of an error of near 7°, with reſpect to the Oxus, it differs only part of a degree of latitude from the true place of Samarcanda, which is 39° 37′, by the obſervations of ſultan Ulug-beg, of whom this city was the royal ſeat; may we not then conclude, that Ptolemy fixed it ſo near the true place, for as much as to do this he has removed it out of one province into another, only becauſe it had been fixed by ſome poſitive and ſpecial determinations? The error of part of a degree in Ptolemy can be no detriment here, as the exactneſs now required in ſuch determinations is not to be expected in towns ſo remote from our own. I find that in the capital of Serica *Sera-Metropolis*, Ptolemy varies but about one-third of a degree from what we are certain is the real ſituation of that place, which is very different from what geographers uſually aſſig

* A ſmall province in the kingdom of Baſnagar or Biſnagar. † Or Arian.

Sera

Sera in their maps: Now from theſe repeated concurrences it may be infer'd, that Ptolemy, having made choice of ſome places whoſe latitude had been obſerved, included Nagara among them.

This diſcuſſion appeared to me of ſome conſequence to geography, and is no where elſe to be found that I know of: However, I ſhall proceed with greater brevity on other places; but they, being hitherto unknown, or at leaſt greatly miſplaced in the maps, will not admit of being paſſed over in ſilence. Palpeter and Kerdiz are taken from the Turkiſh geography. Iri-ab, Shenuzan, Acſica and Banou are laid down from the marches of Timur. Pithauer and Gindeli are upon the road from Attek to Kabul; the former being the capital of the province of Bankiſh, according to the number of the provinces of Indoſtan, given by Edward Terry, an Engliſhman. Gaur-bend is a part hollowed out as it were, and incloſed between mountains (as the name expreſſes) on the road from Kabul to Balk: Devave is a great town, ſays the Turkiſh geographer, at the conflux of the river Pendj-pure, and another river which comes from the mountains of Kuber, which lie farther to the Eaſtward;* the river of Kabul alſo joining them a little beyond thoſe rivers thus united. † Aſh-nagar is another great town, which gives name to a province: It is ſituate, according to the ſame geographer, in the place where the river Hezar (which is Kabul) falls into the Indus. Kener or Kaner is a diſtrict in a mountainous country, twelve days journey from Aſh-nagar; though perhaps this diſtance is exaggerated a little: In another place the geographer adds, its ſituation between the North and Weſt, with reſpect to Aſh-nagar, ſhould be corrected; and I make no doubt but that he refers to the province of Kakaner, ſpoken of in Terry's Memoirs, which, according to this ſituation, would fall upon Kabul, whereas it lies much more to the Eaſtward. Suvat is mentioned in the ſame Turkiſh geographer as a province of Aſh-nagar; and according to the account given by the Sieur Otter, of the return of Nadir-ſhah, king of Perſia, from his expedition to India. Suvat is a river, on the banks of which is ſituate a place called *Renas*, to the Eaſtward of the river Attek: We find in Ptolemy a river named *Suaſtus*, and a country from thence called *Suaſtana*, which ſeems to account for both the province and the river, according to the opinion of the moderns. About a day's journey from Renas to the Northward, and to the Southward of the river which comes from Kabul, is Ferhal, which Ebn-Maruph ſpeaks of as the capital of the diſtrict of Potual or Pocual (the difference of a point in the letters making the variation in theſe two readings.) Attek, we know, is a conſiderable town, and commodiouſly ſituated at the conflux of two rivers, which are the Indus (as I ſhall hereafter prove) and the Tchenav. ‡ A number of ſituations with their diſtances from a place named Gebhan, on the frontiers of Kaſhmir, by Berudje and Banou, on both ſides the Indus to Nagar, are determined by the march of Timur, when he reſumed his march from his own place of abode to Samarkanda. It is to be hoped, that by inſpecting the map, at the ſame time the reader peruſes this account, the ſituations of one will correſpond with the concluſions of the other.

The Turkiſh geographer informs us that a river named *Dilen* riſes beyond Gazna, paſſes through Palpeter, and receives, near Kerdiz (already ſpoken of) another river called *Semil*: Theſe rivers unite to that which bears the name of *Cow*, which we find likewiſe called *Nil-ab*, which is a Perſian denomination: Near Nagar it is joined by another river, which comes from beyond Kandahar; which is called *Hir*, in the Hiſtory of Timur, and runs into the neighbourhood of a caſt § of Agvanis, called *Pervians*, who inhabit the mountains called by Ptolemy *Parueti*. 'Tis well known what ſhare the Agvanis had in the revolutions of Perſia, which ſubverted the throne of the Sophies: They are mountaineers, who between Perſia and India live almoſt in a ſtate of independence, like the Kurdes between Turky and Perſia; and the country they inhabit is called *Agvaniſtan*, as Kurdiſtan is ſo called from the Kurdes:

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* By the river riſes in the N. E. † i.e. A little to the Southward. ‡ Or Tſhenau, as in the map of Aſia. § Or Tribe.

They

They are not confined to the country about Kandahar and Gazna; for they occupy alſo the neighbouring mountains of Kaſhmir, beyond the Indus; and theſe mountains are called *Joudi*, which is an appellation like that of the Gordian mountains of Kurdiſtan. Thevenot ſpeaks of an Indian province called *Aioud*, which is no other than a diſtrict of the mountain of *Joud*, mentioned in the Hiſtory of Timur.

The river * juſt treated of runs into the Indus, at a place named *Tſhehin-kot*, which will be ſpoken of hereafter. Several rivers proceeding from the *Hendou-Keſh* mountains, unite in the neighbourhood of Kabul: This river, in the Hiſtory of Timur, is called *Hezarê*, or the Thouſandth; it is likewiſe called *Abi-behat*, or the river of Spices: According to Edriſi, the river by ſome called *Moſelle* is the ſame as that of the Spices, and derives its ſource from the mountain of *Caren*: Now Garen or Caren is known to lie in the neighbourhood of Kabul, towards the mountains. It might have been obſerved above, that the river of Kabul receives ſeveral rivers near Devavê, and falls into the Indus near Aſh-nagar. So much for the firſt courſe of the Indus: It is afterwards repreſented as running between Berudge and Banou, in Timur's return. Nadir-ſhah, after having paſſed the Tſhenav, meets with the river of Suvat at Renas, and paſſes the river of Attek (which ſhould be the Indus) to go to the Piſhauer, which is known to be on the road leading from Attek to Kabul. I obſerve, Ptolemy mentions a river named Suaſtus, which agrees very well with the river of Suvat; but it there ſeems miſplaced, foraſmuch as he makes it run South of the Indus to fall into the *Coas*, which is the ſame with the river Cow.

The Tſhenav, which joins the Indus near Attek, is the river which comes from the diſtrict of Kaſhmir: For this we muſt depend upon two modern travellers, Bernier and Thevenot. The Perſian hiſtorian of Timur gives it the name *Dindana*, applying the name of *Genave*, which is the ſame as that of Tſhenav, to the river which runs South of it, towards Lahaûr, and which in the Relations Actuelles bears the name of Shantrov. It is well known how much Kaſhmir is celebrated by the Eaſtern nations, for the advantages it receives from nature: The mountains, which ſurround and defend it on all ſides, repreſent a kind of ſhell, from whence iſſue a multitude of ſtreams, which unite in a river a little above Siri-nagar, the capital of the country, and in order to get out of this country, the river opens a paſſage between the mountains, † juſt wide enough for it to run through, and which are called *Baramulé*. The Eaſtern tables make the latitude of Kaſhmir 35°; but I cannot think it ſo much: That of Lahaûr is fix'd at 31° 50′. From Lahaûr to Bember, which is the common road from Kaſhmir, the diſtance may be reckoned about 30 leagues, of 20 to a degree; but this road inclining as much to the Weſtward as to the Northward, doth not make a degree difference in latitude. Bember lies upon the Tſhenav, at the foot of a mountain, which is not the ſame that has the paſſage of Baramulé; but is not however at ſo great a diſtance from it as from Lahaûr; and with reſpect to Bember, Siri-nagar lies to the N. E. out of the road from Lahaûr to Bember. From theſe circumſtances it appears that Siri-nagar cannot be above 33°: In order to ſupport my opinion, that theſe geographers by raiſing Kaſhmir to 35° have diſtorted the North of India, it was neceſſary to make proof of it by this diſcuſſion. Bernier, to his account, has given a map, of which our geographers ſeem to be unacquainted, in which this part of India, in general, has been carefully attended to.

Tſhenav is the firſt of the five rivers, which occaſioned the Perſian name *Penaj-ab* ‡ being given to a great province of India, between the Indus and the mountains; Shantrov comes next, after which we find Ravei, which is the river of Lahaûr; then Biah, and laſt of all Caûl. The different accounts given by authors, who mention theſe rivers, is ſurpriſing, and not a little perplexes thoſe who would clear up the point. Different names given to the ſame rivers have

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* Cow, or Nil-ab. † On the S. W. ‡ Or Five Rivers.

cauſed

cauſed a great deal of confuſion: The lower part of the river Shantrov is called *Jamad*, as we find in the Hiſtory of Timur, which is properly the name of a fortreſs on an iſland in that river. Three ſmall provinces, Nagar-kot, Jenba and Jengapur, ſituate among the mountains which border on India, occupy the upper part of theſe rivers. We learn from the expedition of Timur, and the account of his march from this place to Gebhan, bordering upon Kaſhmir, that Tſhamou does not take up a great ſpace. Its an intereſting circumſtance that the town of *Ser-hend* or *Serinda* is known to be ſituated on the road from Lahaûr to Dehli, at the extremity of Pendj-ab: Procopius, in his IV. book of the war of the Goths, relates that under the reign of Juſtinian, what was called *Sericum* or Silk was brought to Conſtantinople, from Serinda a country in India, by two monks. In the name of *Ser-hend*, the laſt ſyllable is the name of India itſelf, which the Eaſtern nations write Hind or Hend, and which is ſometimes joined to another denomination, like as they call that part of Tartary bordering upon India Turk-hend: And as ſilk formerly came from the country of the Seres or Serica, who had it from the Chineſe, by their colonies, whoſe ſettlements I am convinced of; I think we may infer that the term *Ser* in Ser-hend derives its origin from hence, as 'tis certain that the appellation of *Sericum* is evidently derived from it.

I omit here a great number of places which are fixed, according to their ſituation, on the ſeveral roads leading from Lahaûr to Dehli, from Lahaûr to Attek, and from Lahaûr to Moltan. The ſituation of Lahaûr ſeems given in the table of Theodoſius; for immediately after a place named *Alexandria Bucefalos* (which is the ſame without doubt as the town of *Bucephala*, that Alexander built on the banks of the Hydaſpes) we find another place with the repreſentation curiouſly done in the table of the principal towns, the name of which we read *Tahora*, but in all probability is intended for *Lahora*: Thoſe who know this table, cannot deny but the names of places are often miſtaken worſe than this. I muſt add, that the number LXX marked for the diſtance, ſeems to be in coſſes, agreeable to the diſtance of Lahaûr, with reſpect to the place where it is repreſented Alexander croſſed the Hydaſpes; and that he took it for the place of Bucephala. I write Lahaûr, with an accent over the û, to ſeparate it from the a, foraſmuch as the Eaſtern writers write Lahaüer. It will be ſufficient for me to refer to the tranſlation of Edriſi on this ſubject by the Maronites, in the eighth part of the ſecond climate.

It is time now to conſider the Indus or Tſhehin-kot, where I have already ſaid it receives the river Cow. Tſhehin-kot is a great town with a fortreſs, as the Indian term *Kot* ſignifies, on an adjacent mountain: Its latitude is 33° according to the Turkiſh geographer, from whence we afterwards learn the Indus runs to Tſhuparê, Kanêpur, then near Pilotou, ſituate on a hill, from thence to Derehi-Iſmaïl-kan and Derehi-Fethi-kan, and thence to Sitpur. Hereabouts, on the right hand of the Indus, ought to be the province of Hajakan, according to Edward Terry; on the left is a deſert called *Géron*, formerly *Tſhol-gelali*: According to the Perſian hiſtorian of Timur, the laſt of theſe names is derived from Gelal-uddin, the ſon of Mahamed, the laſt ſultan of Kharaſm, when Gelal-uddin, preſſed by Genghiz-khan, who purſued him, croſſed the Indus and ſaved himſelf in this deſert.

Oppoſite to Sitpur, ſituate on the right hand of the Indus, is a town named Outſhe, on the left: Theſe poſitions are given by the Turkiſh geographer. Multan or Moltan, a celebrated town, the name of which is common to the province wherein it is ſituate, is at ſome diſtance from the Indus, on the ſame ſide as that of Outſhe, and the rivers which encompaſs it are on the one ſide the Shantrov and Revei united, and on the other Bith; and in the latitude of this town, theſe rivers, after being joined by that of Caûl, run into the Indus: As there are ſome maps which deſcribe the union of the laſt not 'till it comes near Bukor, it may be ſuppoſed that one branch parts off thither. The tables of Naſir-uddin and Ulug-beg make the latitude of Multan 29° 40′. Its diſtance from Lahaûr is computed at 120

coſſes,

coſſes, and the diſtance meaſured on my map ſhews them to be the common coſs, which is longer than that of the ſtandard meaſure. I muſt add that the ſituations of Tulomba, Shanauaz, * Jengian, Gehual, Adjudan and Dipalpur, and alſo Batnir, and a number of places between Batnir and Samanê, on the river of Kehker, which is not one of thoſe that fall into the Indus, † are taken from the marches of Timur, to which you may have recourſe to ſee how cloſely I have followed him.

Hitherto, by running over the upper or Northermoſt part of India, we have included all that tract of land, water'd by the rivers running into the Indus, like ſo many branches of a tree, to which the Indus may be compared in the map; ſo that it only remains to deſcribe the trunk and the roots of this tree, which the channels formed by the river to communicate with the ſea by ſeveral mouths ſeem to repreſent, in order to render the metaphor more compleat: But before we trace the lower part of this river, I muſt not omit to enter into a detail of the rout of Alexander into India, foraſmuch as at the beginning of this ſection, ſpeaking of the difficulty of diſtinguiſhing the rivers which fall into the Indus, I have ſignified my having examined this rout, and reaped ſome benefit thereby. Though the account of Alexander's marches were of no uſe to the deſcription of India in particular; yet, ought we not to endeavour thereby to fix thoſe places mentioned in his marches? And will not the particulars of theſe marches furniſh us with ſomething which may conduce to determine ſeveral remarkable points?

Of all the hiſtorians of Alexander, the moſt authentic, without doubt, is Arrian, who recounts the facts from the memoirs of two of that conqueror's companions; but chiefly Ptolemy Soter, king of Egypt. Arrian is more to be depended on in his narration than Quintus Curtius, and is more circumſtantial than either Diodorus of Sicily, or Plutarch. 'Tis therefore this hiſtorian I have choſe to follow; propoſing, however, to ſelect from his account only what relates to my ſubject.

Alexander departing from Kandahar, came to the river *Cophes*, whence he detached part of his army, under the command of Hephæſtion and Perdiccas, in order to go directly for the Peucélaotida, and advance as far as the Indus, with a view of throwing a bridge over that river: As for himſelf, taking another rout, and croſſing a mountainous country, and the river *Choes*, he marched againſt the Aſpians, and arrived at another river called *Euaſpla:* He made himſelf maſter of *Arigæum*, a town of the Aſpians; from thence, through the country of the Guræans, and croſſing the river *Guræus*, he entered the country of the *Aſſaceni*, whoſe principal town, little diſtant as it is from the river Guræus, is called *Maſaga*. Several other towns not being in a condition to reſiſt him, the inhabitants took ſhelter in a rock called *Aornos*, which was deem'd inacceſſible: However, Alexander continued his march towards the Indus; capitulated with the town of *Peucela*, ſituate, ſays Arrian, near that river, and arrived at another town named *Embolima*, in the neighbourhood of Aornos, ſurmounting the difficulty of acceſs, and the reſiſtance of thoſe who defended this rock. A commotion in the country of the Aſſaceni obliged him to return thither; after which he reſumed his march towards the Indus: The Indians, on this road, took refuge in a place called *Bariſadis*, having abandon'd their elephants on the banks of the Indus, which could not be far off. Alexander meeting with a foreſt near the river, he had it cut down to build veſſels, which being launched, he ſail'd down the river to the place where Hephæſtion and Perdiccas had prepared a bridge. To theſe circumſtances we may add what Arrian ſays in another place, that it was in this tract of land which extends from the Cophes to the Indus that Alexander found the town of *Nyſa*, the ſituation of which we have before deſcribed. ‖

By comparing this narration with the map, it will be ſeen that *Choes* is without doubt the river Cow, and the *Cophes* which we meet with before, muſt be the river which comes from the

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* Or Shanavaz. † But riſes in the Sualec mountains, and runs into the river Gemené a little below Dehli. ‖ Page 11. environs

environs of Kandahar: In Strabo the Choes is called *Choaſpes.* The next river to it, named *Euaſpla* (no where elſe to be found, and even doubted by Blancardus, in his notes upon Arrian) is the river of Kabul; and the nation of Aſpians probably inhabited the parts about this town. As it is known beyond all doubt, that the Aſſaceni inhabited the ſame part of the country I have ſpecified under the name of *Aſh-nagar*, the river Guræus can be no other than that which is formed by the union of ſeveral rivers near Devavê. Peucela takes the place of Ferhala; and the name of the country being Pocual, it evidently agrees better with that of Πευκέλα, than Παυσιλαΐτης denoted in like manner the country, which, according to Arrian, extended from the Cophes to the Indus. I take Aornos to be a fortreſs of Renas, and Bariſadis exactly agrees with the ſituation and name of Berudge, with this characteriſtic of conformity, that it is a place of ſtrength, as Berudge is deſcribed in the expedition of Timur: It muſt be confeſſed that if Aornos be the ſame with Renas, that of Embolima, which, according to the hiſtorian, was beyond Aornos, muſt be miſplaced in the map drawn by Ptolemy; that is to ſay, near the Coas or Choes, towards its enterance into the Indus; for, according to this poſition, it may be obſerved that the ſituation of a fortified place upon a hill, which I ſpoke of under the name of Tſhehin-kot, will anſwer better to Aornos than Renas: On the other hand, what Strabo ſays of Aornos, that this rock is near the ſources of the Indus; though I do not think this is ſtrictly true, yet it may with leſs probability be applied to Tſhehin-kot, than to Renas: But what is moſt material and worthy notice is, that in this march of Alexander, the Indus, ſo called, is not the ſame we find deſcribed by that name in the diſcuſſion of its ſituation, according to the beſt accounts can be gathered of its different ſprings. The Tſhenav is evidently the Indus of Alexander: There is but one circumſtance leaves any room to doubt of this, which is that Arrian, our author, ſpeaking of Peucela, places that town but a little diſtance from the Indus; whereas Peucela, ſo far from admitting of being brought back to the Tſhenav, rather claims its place upon the river, which, by other accounts, ſeems to be the Indus: This diſagreement proves the difficulty of determining our opinion of the Indus, as above deſcribed. But, beſides the ſeveral ſituations of places which brought us to the Tſhenav, the ſequel of Alexander's expedition proves the Tſhenav to be the river which he paſſed, under the name of the Indus; for otherwiſe, inſtead of four rivers mentioned in the ſequel, as will be ſeen hereafter, there ſhould be doubtleſs five. It is certain, that hitherto this ſubject has never been ſo thoroughly examined and explained; this alſo furniſhes wherewithal to correct, in ſeveral particulars, a map of Alexander's expedition, which I compiled for M. Rollin's Ancient Hiſtory, at a time when I was not ſo well accommodated with materials: But in that map I cannot charge myſelf with having gone beyond the limits of Kaſhmir to bring Alexander thither; though one of our geographers, treating of the ſame ſubject, has introduced the Euaſpla, the Guræus, the Aſſaceni, &c. in what he calls Kaſhmir, in his map of Perſia. The hiſtorians of Alexander, in their account of that conqueror's marches, mention nothing relative to the extraordinary ſituation of this province, which could not fail of attracting obſervation.

Alexander having croſſed the Indus, came to Taxila, the largeſt town between the Indus and Hydaſpes: I am inclined to believe that this town is the ſame with Attek or Attak, which at the conflux of the Tſhenav and the Indus, may be ſituate on the left hand or farther bank of theſe rivers. In a map of the Mogul's empire, inſerted in Blaeu, it is placed even cloſe on the left ſide of the Indus; which is ſufficient authority for us to ſay this town ſtands between the Indus and the ancient Hydaſpes. From Taxila, Alexander marched towards the Hydaſpes, againſt Porus, who waited for him on the farther bank of this river; and having croſſed it, and overcome that Indian monarch, he came to the Acéſines, which is ſaid to be the moſt conſiderable river running into the Indus. To the Acéſines ſucceeds the Hydraotes in the march of Alexander. Between the Hydraotes and the Hyphaſis, that prince had a particular exploit with the natives; but this is no ways relative to our preſent diſcuſſion. The Hyphaſis, which

ſame

ſome authors call the Hypaſis or Hypanis, is the extent of Alexander's conqueſts; and likewiſe the laſt river which falls into the Indus. There is no difficulty in finding the four rivers in queſtion: We find the Hydaſpes in the Shantrov, the Acéſines in the river that paſſes near Lahaûr, or the Ravei, the Hydraotes in Biah, the Hyphaſis in Caûl; and as Alexander, in his march, directed his courſe rather towards the high country, and the upper part of the rivers, than towards the lower (as Strabo expreſſly ſays) I preſume he ſtopped about Ser-hend.

Alexander returning as far as the Hydaſpes, there found his fleet aſſembled: Hiſtorians relating that the veſſels built on the banks of the Indus had been tranſported by land, in ſeveral pieces, to the Hydaſpes, where he wanted to croſs that river in order to attack Porus. The Hydaſpes brought Alexander unto the Acéſines; and hiſtory informs us, that at the meeting of theſe rivers, the violence of the current endangered the fleet. By the Acéſines they came to the confluence of the Hydraotes; and it is in the ſpace between the Acéſines and the Hydraotes, about Moltan or Multan, that we read in hiſtory, dwelt the mighty nation of *Malli*, whoſe name as well as ſituation agrees very well with the preſent denomination. "Before we come "to the Indus, continuing the navigation of the Acéſines, we found the mouth of the Hyphaſis." By this we are more exactly informed than by any other part that I could find, of the manner in which Shantrov, Ravei, Biah and Caûl unite in the Indus, which induced me to conſult the marches of Alexander to determine this matter.

We have hereby alſo better grounds for fixing the courſe of the Indian rivers, than in the book which Arrian wrote on this head, under the title of Ἰνδικά; where, after having ſaid that the Acéſines receives the Hydaſpes, the Hydraotes and Hyphaſis, he explains himſelf a page lower in a confuſed and even erroneous manner: He names rivers which not only are unknown, but their exiſtence ſeems dubious; and yet, perhaps, may be the ſame with thoſe known by other names: But in the compoſition of this book, Arrian has made uſe of ſeveral relations, not ſo authentic as that of the marches of Alexander. If we conſult Ptolemy, we ſhall find in him ſcarce the leaſt reſemblance. Bidaſpes or Hydaſpes receives two rivers ſucceſſively on its left ſide, Sandabalis and Adrius or Rhuadis; then it runs into that named Zadadrus, which meeting with a ſhort river on its right ſide, named *Bibaſis*, ſoon joins the Indus. 'Tis not ſo much the diverſity of ſome of the names which diſpleaſe us in this account, as the erroneous manner in which he unites ſome of theſe rivers. It may be asked, why in Deliſle's map of Alexander's expedition, the river Hyphaſis, inſtead of falling into the Acéſines, is carried up to the Patalène in a courſe parallel to the Indus? Is there any authority can charge the hiſtorians of Alexander with a fault in this particular? And when we are told in a very preciſe manner, that this river actually has this direction, after having quitted the former; is it not reaſonable to prefer this, in a map calculated to ſhew the places agreeable to the marches of this conqueror?

It is time now to return again, and follow the courſe of the Indus, even 'till it comes to the ocean. Two days journey below Outſhé the Indus paſſes by Bavla, a town ſituate, ſays the Turkiſh geographer, between the Indus and Multan, on the left of that river; and a day's journey lower, Metilê, a caſtle on the Weſt or right-hand ſide: Then we find Bukor, or as it is written in the Turkiſh geographer, Peker, a town upon a hill, between two arms of the Indus, which make it an iſland: This town was the reſidence of the kings of Sindi, according to the geography above-mentioned, which adds that Louhri is another town, ſituate oppoſite this iſland, on the South ſide, as Seker or Sukor is on the North ſide. The latitude of Peker is 28°, to which my map adds only part of a degree. I would be far from paſſing over a relation of this ſort, as I can't but think it highly eſſential to geography: It ſupplies what cannot be found elſewhere, as may be ſeen by examining other maps.

Tekor is a town four paraſangs, and Sihvan five days journey, below Peker. Azour is near as large as Multan, according to Ebn-Haukal, in Abulfeda; but according to Azizi, this town

ſtands upon the river Mehran, 30 paraſangs from Manſora, which is to be underſtood of ſailing up that river: By the name of *Mehran* the Arabian authors underſtand the Sind or Indus. Al-Manſora, or the Victorious, is a famous town on the right of the Sind or Mehran: It received this name in the Caliphate of Giafar Al-Manſor, the ſecond of the race of Abbas, on its being taken at that time from an Indian prince who reigned there, by Omar Ebn-Hafas, ſurnamed Hezarmerd el Mehlebi: The primitive name of this town, which the author of the Kanon, or Al-Biruni, quoted by Abulfeda, has preſerved, was *Minhauaré*, in which it is eaſy to trace that of *Minnagara*, whereof the author of the Periple of the Erythrean * ſea ſpeaks as the metropolis of all this country: Ptolemy alſo mentions this town, but miſplaces it, and carries it beyond a river, which he calls *Namadus*, whoſe mouth is farther to the Eaſtward than the mouths of the Indus: He might have placed it truer in the ſpot he calls *Barbari*, foraſmuch as this very place is carried rather too far in-land; whereas the author of the Periple expreſſly makes a port of that name, near the principal mouth of the Indus. M. Deliſle, in his Theatre Hiſtorique, has judged, from the author of the Periple, as is very probable, that Minnagara ſhould be placed on the Indus; but he has carried it too far up this river for its ſituation to anſwer to that of Manſora.

The latitude of this town is above 26°; but, I imagine, not 40′, as in the tables of Naſir-uddin and Ulug-beg; for 40 miles above Manſora, according to Edriſi, and near a town named Caleri, † the river Sind detaches from its right ſide a branch thereof, which rounds from the Northward to the Southward, by the Weſtward, to the town of Saruſan, three days journey from Caleri, from whence this branch returns to the principal channel, and rejoins it 12 miles below Manſora, incloſing the town in an iſland of above 50 miles in length. Pliny mentions a large iſland formed by the Indus, under the name of *Inſula Praſiane*, or the Green Iſland; and I know of no other belonging to it than what Edriſi deſcribes: There is but one difficulty in this appellation, which is, that Pliny ſuppoſes that Praſiane is larger than Patalène, of which more hereafter; and which in extent appears to exceed the other. The country to the Weſtward of the Indus, from the latitude of Multan to the ſea-ſhore, is inhabited, according to Abulfeda, who had it from Ebn-Haukal, by a people called El-Mend.

From Manſora to the town named Birun, the diſtance in Abulfeda is 5 paraſangs from Mehlebi; and of the ſeveral computations this ſeems the moſt exact: Theſe paraſangs are none of the longeſt, ſince, according to Edriſi, they do not amount to above a day's journey. The latitude of this town is ſet down at 24° 40′; and we may, I think, credit the geographer, Abu-Rihan, ſurnamed Al-Biruni, from the name of this town, which was his birth-place. I am not ignorant that Herbelot, in his Bibliothèque Orientale, ſays that Abu-Rihan came from a town in Kharaſm, called alſo Birun; but beſides that this Birun of Kharaſm is unknown to all the Eaſtern geographers, it is ſufficient that Abu-Rihan was ſometimes ſurnamed Khaûareſmi or Kharaſmien, to convince us that he came out of Kharaſm, when he went to the court of Mahmud, ſon of Sebektakin, and his ſon Maſſud: Abulfeda alſo ſays expreſſly, that our Abu-Rihan, on whoſe authority the town of Birun in queſtion is fixed, derived his birth from this place.

I had formerly another opinion concerning the ſituation of Birun, which was, that it lay at the angle formed by the Sind, where it parts into two principal branches to embrace the Patalène; but I imagine that the town named *Tatta-nagar*, now the chief town of this maritime part of India, occupies this angle; and that if the town of Birun is actually diſtinct from it, it lies on the other ſide of the Eaſtern branch of the Sind: For thus Ebn-Saïd may be underſtood in Abulfeda, who relates, that the inhabitants of the diſtrict of Mou or Elzat, dwelling among the marſhes, formed by the different ſtreams of this river, have the town of Birun to the Eaſtward: But a day's journey before we come to Tatta-nagar, according to the Turkiſh

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* Or Indian. † Or Kaleri, as in the map.

geographer, the river paſſes by Rahemi. Tatta is not only a town, but alſo a province of India, according to modern travellers: This town has taken place of the ancient *Patala* or *Pattala*, which formerly gave name to the country included between the months of the Indus: Ptolemy makes ſeven mouths, each having its peculiar name; and the author of the Periple of the Erythrean ſea reckons as many, but he ſays they are ſo narrow and marſhy as to appear almoſt in one: We may diſtinguiſh two principal branches, through each of which Alexander ſailed down the ocean. That on the right hand, after paſſing to Fairuz, three days journey from Manſora, according to Edriſi, comes to Debil or Divl, † to which name they ſometimes annex that of Sindi. This place agrees beſt with the *Barbaricum Emporium* of the author of the Periple: The town is ſituate on a point of land, in form of a peninſula, from whence I ſuppoſe comes its actual name of Diul or Divl, formed of the Indian word *Diu*, which ſignifies an iſland. De Herbelot, in his Bibliothèque Orientale, relating that this town is now poſſeſſed by the Portugueze, and that it was beſieged by the army of Soliman II, miſtakes 't for that Diu, ſituate at the enterance of the gulf of Cambay, which is not the ſame with this of Sindi: Alſo Jarric, the Indian hiſtorian, has fallen into the ſame error. There is nothing alike in Debil or Diul, and Diu, but the name, on account of the conformity of their ſituation; and it is well known that Diu is a ſeparate place. Now, although the poſition of Debil is well known to be at the enterance of the Indus, and even ſomewhat connected therewith; yet M. Deliſle's map of Perſia places it $1°\frac{1}{4}$ of longitude to the Weſtward, which in the latitude of a little more than 25° (where we find it in that map) amounts to 27 geometrical leagues. ‡ The Portugueze having frequented theſe parts, for which their ſettlement of Diu lies very convenient, I ſhall content myſelf with quoting their coſmographer Pimentel, who, in his treatiſe of navigation, making mention of Diul, adds *na foz occidental do Rio Indo.* The latitude he allows it, of $24°\frac{1}{4}$, differs ſomewhat from that in my map.

The left|| branch of the Sind comes to Laheri, whence it forms a lake, and this port, which is that of Tatta-nagar, is commonly called Laûri-bender, § whoſe ſituation is not leſs miſplaced than that of Diul, in the above-mentioned map of Perſia: For there we find it carried to the right hand of the Indus, in the ſame latitude as the place where it divides from the Patalène. The mouths of the two branches are diſtant from each other three days journey, according to Edriſi. Nearchus, admiral of Alexander's fleet, computed it (according to Arrian and Strabo) 1800 ſtades, which will be equivalent to 225 miles, if Nearchus reckoned the common ſtade or thoſe generally known, eight of which make a Roman mile. Pliny has here run into an error, as he is accuſtomed to do, with reſpect to theſe Eaſtern countries, by giving in miles the diſtance he found marked in ſtades, without conſidering that theſe ſtades might be much ſhorter than thoſe of eight to a mile. The diſtances given in this manner by Pliny, ſeem to be exaggerated when compared to the places on the ſpot; and to get rid of the perplexity, we know no other expedient than to reject the number as untrue. It is not to be wondered at if ſome of the ancients, led into an error by ſuch a variety of meaſures, have thought Patalène to be larger than the Delta in Egypt, notwithſtanding it is really leſs. The 1800 ſtades of Nearchus may be compared therefore to about 60 leagues of 20 to the degree; ſince 600 ſtades, of the more ordinary ſort, are much about equal to a degree: Hence it will follow, that what Edriſi calls a day's journey muſt be eſtimated at 20 leagues: But this muſt be greatly diminiſhed, ſince the particular knowledge of a very ancient ſtade, and which was uſed by the Macedonians under Alexander, reduces this ſtade in ſuch a manner that it will require 1050 or more, to equal a degree; whence we may conclude, that the baſe of the Patalène, or the diſtance from one mouth of the Indus to the other, is but 30 and ſome odd leagues, of 20 to a degree. As in ſome

† Or Diul, according to the map. ‡ Twenty to a degree. || Or Eaſtermoſt § Or Larre bunder.

of

of my former writings * I have treated of the ſtade now in queſtion, I ſhall diſpenſe with farther repetition on this head. †

The province which bears the name of Sindi extends Weſtward, along the ſea coaſt, a pretty way from the mouths of the river whence it derives its name. The Sanganes, ‡ mentioned by Thevenot and Ovington, occupy the coaſt, and infeſt this ſea with their pyracies. The name of this nation is very ancient; for we cannot forget it in that of *Sangada*, which was proper to the country adjoining to the mouth of the Sind, according to the journal of Nearchus, by whom Alexander's fleet was conducted as far as the Euphrates, by ſailing along this coaſt and that of the Perſian Gulf. The country poſſeſſed by the *Arabitæ*, and their neighbours the *Oritæ*, both of them reputed Indians, whoſe names ſtill ſubſiſt in thoſe of Araba and Haûr, are adjudged to Sindi, as far as the frontiers of Mekran, which is the ancient Gedroſia. It is unknown at what time the Scythians came to inhabit Sindi: In the Periple of the Erythrean ſea, commonly attributed to Arrian, but without foundation, if we may judge by the difference to be obſerved between that work and what the journal of Nearchus, which we have received from the hand of Arrian, ſays of the coaſt from the Indus to the Euphrates: In the Periple, I ſay, the town of Minnagara, the ſame with Manſora, is deſcribed as the capital of Scythia μητρόπολις τῆς Σκυθίας Μιννάγαρ. Denys Periegetes ſays, that the Southern Scythians νότιοι Σκύθαι, dwelt upon the river Indus. Euſtathe calls them Indo-Scythians; and what Ptolemy ſtiles Indo-Scythia went along the Indus as far as the river Coas. Coſmas, ſurnamed *Indo-pleuſtes*, or the Indian Traveller, who wrote under one of the two Greek emperors of the name of Juſtin, in the ſixth age of the Chriſtian æra, ſays, in the fragment left behind of his Topography, that the North part of India was inhabited by white Huns, λευκοὶ Οὖννοι: And mentions likewiſe a country called Οὐννία, from whence the Huns probably derived their original: He deſcribes it as bordering upon that part of Tſin or China next India, conſequently in ancient Scythia. Timur found remains of the Getes in India; and as in his Hiſtory, the country to which the name *Geta* particularly belongs, is that part of Tartary which extends Eaſtward, and beyond Bukaria ‖ to the frontiers of China, theſe Getes of India are only ſo called, becauſe they ſprang from the Scythians. With this enquiry, which I cannot think foreign to geography, I ſhall conclude the deſcription of that part of India, water'd by the Indus and the rivers it receives.

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* Tract upon Itinerary Meaſures.

† As I cannot at preſent procure the Treatiſe here refer'd to, without which it is impoſſible to form any judgment of the particular meaſure of the ſtade made uſe of by the Macedonians, ſince M. D'Anville has declared, in the Introduction to his Geographical Analyſis of Italy, that the proper meaſure of the ſtade has not been given before the Treatiſe on the Itinerary Meaſures, publiſhed by him; I ſhall therefore refer what I have to ſay on this head, 'till I have peruſed the ſaid tract (which I ſhall endeavour to procure as ſoon as poſſible) and annex by way of Appendix.

‡ Or Sangarians. ‖ Or Buckharia.

SECT. II.

Of that Part of INDIA, *water'd by the* GANGES.

IT was reſerved for our age to know the origin of the Ganges: According to Ptolemy, the ancients knew as little of it as of the origin of the Nile; or elſe, as he adds, in an abſtruſe manner, and as little ſatisfactory, the mountains of Scythia incloſed the ſources of that river. We had very little better information in a time later than his, and not far diſtant from our own, when we miſtook for the head of the Ganges, a place incloſed between the mountains which ſeparate India from Tibet, through which this river runs into India. According to the deſcription of the provinces of India, publiſhed by Terry, the Indians are of opinion that the waters of the Ganges riſe in the province of Siba (the firſt in Indoſtan that this river croſſes) from a rock ſhaped like a cow's head, an animal ſacred among them. The Perſian hiſtorian of Timur, conducting that conqueror as far as the enterance of the Strait of Kupela, which is that above-mentioned, ſays that 15 miles above this ſtrait, there is a ſtone cut in the ſhape of a cow, from whence the Ganges ſprings; adding, the great veneration the Indians had for this river, that they worſhipped this ſtone, and that in all the circumjacent countries, far and near, they turned themſelves, when they pray'd, towards this ſtone and ſtrait.

But this pretended ſource of the Ganges is only its iſſue from the mountains, which deprive the Indians, in a manner, of the knowledge of Tibet, to which the Eaſtern geographers (to deſcribe its contiguous ſituation) gave ſometimes the name of Turk-hend, by joining that which is proper to the Turkiſh or Tartarian nation to the proper name of India. The curioſity of Can-hi, emperor of China, has procured us the true knowledge of the ſources of the Ganges: This prince would have the map of Tibet added to thoſe he cauſed to be drawn, of the different parts of his empire; and for which he was indebted to the Jeſuit miſſionaries. Some perſons verſed in the mathematicks having by his orders penetrated as far as the ſources of the Ganges, the country and the roads which led them to it were deſcribed; and by that means we have learned, that at the foot of the Kentaiſſé mountains, the Ganges, formed by ſeveral ſprings, croſſes ſucceſſively two great lakes, and takes its courſe to the Weſtward, where meeting with a chain of mountains that obliges it to turn to the Southward, and then wind itſelf between the Eaſt and South, 'till wholly directed towards the latter, it enters India, which it cannot do but by opening itſelf a paſſage between the mountains, in the ſame manner as the Euphrates paſſes through Mount Taurus, coming out of Armenia into Syria. This diſcovery has added to the Ganges about 200 leagues, allowing for the windings of its courſe, more than it was before known to be.

The enterance of the Ganges into India is immediately connected in the map with the ſituation of Dehli. The march of Timur from this royal town of India to the Ganges, which he croſſed not far from the Strait of Kupela, furniſhes us wherewithal to judge nearly of the diſtance between thoſe places: This march is very particularly deſcribed through Bagbut, Aſar, Mirte, Piruznur, ſituate upon the Ganges, and Toglocpur, which is higher up, a little on this ſide of the ſtrait above-mentioned. The diſtances from one place to another are ſet down by the hiſtorian, and making in the whole but about 30 leagues, of 20 to a degree, it cannot be ſuppoſed

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Dehli is determined as to ſituation both in latitude and longitude; but for this and a great many other poſitions, which ſerve to aſſiſt geography in the part I am treating of, we are indebted to the journey which father Boudier made in 1734, to a powerful Indian raja, named Jaſſing-Savaé, who delighting much in aſtronomy, appointed Brachmans to obſerve night and day in two magnificent obſervatories, built by himſelf for that purpoſe; one in the capital of his dominions, called Jaépur, the other in a ſuburb of Dehli, belonging to him, and called on that account Jaſſing-pura. I am obliged to M. Deſprémenil for having generouſly communicated to me the manuſcript memoir, which father Boudier made on his journey, and which that father, with whom he had contracted an intimacy at Shandernagor (a ſettlement belonging to the French Company * in Bengal) ſent him a few years ago. The longitude of Dehli is concluded at about 65° Eaſt of Paris, without inſiſting upon the fraction of a degree more or leſs; and the latitude at the great Mogul's palace 28° 41′, at the Raja's obſervatory in the ſuburb above-mentioned, 3′ 40″ leſs.

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Dehli doth not ſtand exactly in its firſt place, which was a little higher up, on the left hand of the Gemné.† When Timur made himſelf maſter of Dehli, three adjacent towns united compoſed the capital: The former bearing N. E. from the others, was called *Seïri*; ancient Dehli, ſituate on the contrary ſide, or S. W. was ſeparated from it by an intermediate town, named *Gehan-penah*. Bernier ſays he made a circuit round Dehli in three hours with eaſe, meaning the fortreſs, which includes the Mogul's palace, and excluſive of ſeveral detach'd ſuburbs which extend a great way. This town was very ill uſed by the Perſian Shah-nadir, in his war againſt Mahmud, father of the reigning Mogul.

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We have no deſcription of Agra before the time that Ekbar made it the ſeat of his empire, giving it the name of Ekbar-abad, which happened about the year 1566: But what Thevenot relates, that it was at that time but a village, with a ſmall caſtle, doth not contradict its antiquity: for ſuppoſing that Lahaûr is not an ancient city; upon what he has in like manner ſaid, that 'till Humayon, father of Ekbar, became maſter thereof, it was only a market town; he did not know that Edriſi, who wrote his geography before the middle of the 12th century, mentions Lahaûr, whence we may conclude that town was of ſome note before that time; and Abulfeda, who wrote before Humayon's time, at leaſt two centuries, ſpeaks of Lahaûr as a pretty large plentiful place; yet, Ptolemy placing towards the middle of the Indian continent a town named *Agara*, there is ſo great reſemblance in the name, that Agra may be ſuppoſed to be a place of great antiquity.

'Tis not to be doubted but that Agra and Dehli were each of them the capital of a particular province; but how far the limits thereof extend is too little known for me to deſcribe in my map. It has not been ſcrupled to be done before me, and even to inſert the names of Agra and Dehli, as proper to the countries as well as the towns: It follows hence, that we might credit them as well as thoſe of Guzerat, Bengal and Pendj-abda; ſo an Indian might form the ſame idea of the name of Paris, apply'd to its Generality, as of that of Normandy or Champagne.

The different roads about Agra ſerve to determine the ſituation of places upon thoſe roads. The moſt remarkable place between Agra and Dehli is Matura, a town with a caſtle on a very high hill; but what diſtinguiſhes it farther is its famous pagoda. I find this place was known even in Pliny's time, ſince he mentions *Methora*, ſpeaking of *Jomanes*, on the banks of which the town of Matura ſtands. To the Weſtward of Agra we obſerve Jaépur, a new town, built by Raja-Jaſſing, at a little more than a league from Amber, the ancient capital of its principality. Father Boudier, in his memoirs, compares the town of Jaépur, for ſize, to that of Orleans, and ſays that the ſtreets croſs it regularly and ſtreight. Its latitude at the obſervatory in the raja's palace is 26° 56′ North; we have alſo an obſervation of the longitude given us; for by an obſervation of a Lunar eclipſe, in the month of December, 1732, made at Jaépur, by the raja's brachmans, and compared with one made at Paris, by M. Coſſini; father Boudier concludes the difference of meridians 4 hours 55 min. 34 ſec. which make 74° all but 6 or 7′, and an emerſion of the firſt ſatellite, obſerved at Jaépur by father Boudier, makes it 4 hours 55 min. or 74° all but 15′, which agrees pretty well with the former concluſion. This determination is of the more importance, as it concurs with that of Fatepur, to ſhew the error of the ſituation of Agra in the Connoiſſance des Temps; for conſidering that between Agra and Jaépur we muſt add 2°, and even ſomewhat more, according to father Boudier's eſtimation; how can the longitude of Agra exceed 74° no more than 24′?

On the road from Agra to Azmer, we obſerve, among other towns, Fetipur and Ladona: The firſt was formerly called Sicari, and it had the name of Fetipur given it by the Mogul Ekbar, who kept his court there, before he ſettled it at Agra. Azmer is the capital of a particular province, and the Moguls have ſometimes made it their reſidence. We find in Ptolemy a town of India, by the name of *Gagaſmira*, in which we may trace that of Azmer. To the Weſtward is Jeſelmer, and to the Southward, towards Amedabad * and Guzerat, the moſt conſiderable places that are known are Mirda, Shalaûr and Bargant, which are poſſeſſed by different rajas. Shalaûr is an ancient place, ſituate upon a hill. In approaching Agra we may obſerve Scanderbad, which Ekbar took from a raja, and from whom this town ſuffer'd a great deal; but which has been one of the greateſt in India under the Patanean kings, whole reſidence it was. I have ſome reaſon to believe that a country which the maps of Ptolemy laid down in

* Amadabat, or Amedivat.

this

this part of India, or mid-way between the Indus and Ganges, under the name *Sandrabatis*, may be the ſame as Scanderbad.

Going from Surat to Agra, through Brampur, you paſs by Gûaleor, Narvar and Seronge, to mention only principal places: The town of Gûaleor is ſtrengthened backward by a mountain, encompaſſed with a wall flank'd with towers, and which includes fiſh-ponds and arable land, ſufficient to maintain a garriſon, which is of great advantage to this place; and which ſeveral other parts of India enjoy in like manner. Narvar is much like it, and the river which paſſes it almoſt encompaſſes both the town and mountain. You cannot come within 4 coſſes of this town from the Southward 'till you have paſſed a chain of mountains, called *Gate*; * formerly ſhut up with gates, and guarded by caſtles. The chain of mountains, by Ptolemy called *Vindius*, ſeems to be the ſame which croſſes the road in queſtion. According to the deſcription of Terry, Narvar is a particular province, the chief town of which is called Ghehud or Gehud, and which a very correct map, annex'd thereto, places upon a river running into the Ganges, and called Shind. Seronge is a great town, water'd by a river, from whence you may go two different roads to Brampur, the one through Andi and the other through Ugen and Mandoû.

I ſhall now give ſome account of the roads from Agra to Bengal: The memoir made by father Boudier, on his journey, furniſhes the deſcription of places on this road with the computed diſtance of each from the courſe of the Gemné and the Ganges, between Agra and Helabas: In this ſpace are the towns of Etaya and Corregian-ábad. That of Helabas is known to be one of the moſt conſiderable in India, on the right hand bank of the Ganges and to the left of the Gemné, occupying the angle formed by the junction of thoſe two rivers. Father Boudier gives the latitude by obſervation 25° 26′ North: There is no town appears ſo properly ſituated to occupy the center of Indoſtan; and the Indian Paganiſm is here carried on with extraordinary fervour.

But what is moſt intereſting in the ſituation of Helabas, is the finding therein the ancient *Palibothra*: No town of India ſeems to equal *Palibothra* or *Palimbothra* in antiquity: It was the capital of the nation of Praſians, the moſt illuſtrious in India; and the kings who reſided in this town ſurpaſſed their neighbours in power. Let us ſee what Pliny ſays on this ſubject, *omnium in Indiâ propè, non modò in hoc tractu, potentiam claritatemque antecedunt Praſii, ampliſſimâ urbe ditiſſimâque Palibothra; undè quidam ipſam gentem Palibothros vocant, immò verò tractum univerſum à Gange.* Strabo and Arrian agree in ſaying that this town took up 80 ſtades in length, and that its breadth in all parts was 15 ſtades. 'Tis a ſatisfaction to the geographical enquirer to find the place of a town of ſuch note: But I have reaſon to think it requires ſome nicety to examine what antiquity ſays on this ſubject.

This town was ſituate on the banks of the Ganges, and on the hither ſide the river, ſince Ptolemy includes it in India ἡ ἐντὸς Γάγγε, *intra Gangem*: It was alſo ſituated at the confluence of another river, which Strabo doth not name, but is called by Arrian *Erannoboas*; and this river for ſize is the third river in India, not yielding in this particular but to the Ganges itſelf, and the Indus: Now this circumſtance ſeems to agree with the Gemné or *Jomanes* better than any other river which falls into the Ganges. Father Boudier particularly remarks in his memoir, that though the Gemné loſes its name in the Ganges at Helabas, it is there equal to the Ganges itſelf.

There is the greater probability that the Erannoboas is the Jomanes, as Arrian (*in Indicis*) reciting a great number of rivers which carry the tribute of their waters to the Ganges, does not once mention the Jomanes, the moſt conſiderable and worthy notice of any of them. Pliny indeed, ſpeaking of the Jomanes, mentions likewiſe the Erannoboas in another place; and hereupon the itinerary detail he gives of India, beyond what Alexander's expedition diſcover'd, and of which he gets intelligence from the time of Seleucus Nicator, makes the ſituation of

* Gâte, or Gatti.

Palibothra beyond the junction of the Jomanes with the Ganges: But I find that Pliny himſelf furniſhes wherewithal to anſwer theſe objections, when he ſays expreſſly, that the Jomanes runs into the Ganges *per Palibothros*; and what he adds, *inter oppida Methora & Cliſobora*, is actually confirm'd in one of theſe places, namely Matura, ſtanding on one ſide of the Gemné, and celebrated for one of the pagodas which the Indians hold in great veneration. Nothing can be juſter than this manner of explaining Pliny; nevertheleſs, the variations he relates himſelf in the diſtances of the itinerary, authorizes us to ſuſpect we may be miſtaken in the deſcription, or order of the places, as well as the diſtances.

I am perſuaded that we need ſeek no other place for Palibothra than the town of Helabas, advantageouſly ſituated at the meeting of the Gemné and Ganges, and which has preſerved, as remains of antiquity, an obelisk with inſcriptions almoſt effaced by time; alſo places arched over, ſaid to be inhabited by the firſt father of mankind, which makes this town a ſanctuary of Paganiſm, and a pilgrimage very much frequented. According to a tradition of the country, Helabas formerly bore another name, that of *Praie*, which ſeems quite analogous to the name of that nation, *Praſii*, of which Palibothra was the capital.

Eratoſthenes (according toArrian) wrote, that by a meaſure taken with a line μεμετρημένον ὀχοίνοισι, of a royal road ὁδὸν Βασιλικὴν, which croſſed India from Weſt to Eaſt, the breadth of the country as far as Palibothra was 10000 ſtades. I have aſſerted elſewhere, and even diſcuſſed in ſome former works of the meaſure of the ſtade, which agrees with the diſtances meaſured at the time of the Macedonian princes in the Eaſt; and the computation of this ſtade makes about 1050 in a degree: Now, being deſirous of comparing the meaſure of Eratoſthenes with this computation, the conſtruction of the map of Aſia induced me to make it between Multan or Bukor and Helabas, as the ſhorteſt cut a-croſs from the Indus to the Ganges, or from Weſt to Eaſt; and I find this extent meaſures 9° and about $\frac{2}{3}$, * which, at the rate of 1050 ſtades to a degree, yields 10150 ſtades. As it is certain that the meaſure of Eratoſthenes had no ſhare in the projection of my map, and that the produce of this meaſure has all the appearance of a fair reckoning, though not to be preciſely taken; ſo the conformity on the other hand is ſufficiently proved for the deciſion from Palibothra to Helabas to derive great advantage; and eſpecially to prevent the carrying it too far beyond the confluence of the Gemné, as the itinerary of Pliny ſeems to demand.

The ſame Eratoſthenes, probably on the ſame principle of reckoning, computed the extent of India from the mountains whence the Indus riſes, to its mouths in the ocean, about 13000 ſtades: This ſpace extending North and South, with reſpect to its latitude, which is pretty exact in the map, makes about 12°, or 12600 ſtades: And there is ſufficient conformity in the analyſis of this ſecond ſpace to confirm that of the firſt, and prove the one by the other: I muſt add, that as the former calculation rather exceeded the meaſure of Eratoſthenes, ſo this ſpace, though ſhorter, cannot be deem'd over much confined; which I think of great conſequence.

This application of the ancient meaſures to places on the ſpot, ſhews that we ought not to truſt to the term of ſtade, which receives different limitations according to the different objects or caſes in which it is uſed: The ſtade, whoſe length ſeems here to agree ſo well, is reckoned at 54 $\frac{1}{2}$ † toiſes, or thereabouts, and will therefore give us ſome idea of the magnitude of the ancient Palibothra: The 80 ſtades it contained in length make 4360 toiſes, the 15 in breadth 817: But calculating by the common or Olympic ſtade, which is reckoned 94 $\frac{1}{2}$ toiſes, or thereabouts, we may compute the length 7560 toiſes, which make at leaſt 3 French leagues, ‡

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* On the ſcale of longitude.

† Or 54 $\frac{1}{3}$; being in fact rather nearer 54 $\frac{2}{3}$, at the rate of 57000 toiſes to the degree, as allowed by M. D'Anville himſelf, ſee page 4; but 54 $\frac{2}{3}$ is more agreeable to the reſult of the obſervations made in Holland, which aſſigns 57033 toiſes to the degree.

‡ Of 2500 toiſes, ſee page 3.

and

and the breadth 1360 || and ſome few toiſes: The area or horizontal meaſure of Palibrotha is, by this eſtimation, more than trebled; and it will be the ſame with ſeveral other towns in antiquity, whoſe ſize appears incredible by a wrong method of reckoning.

Another town named Kennauge, not far from Helabas, and a little below it, at the confluence of another river running into the Ganges, has rob'd Palibothra of the honour of being the capital of the moſt powerful kingdom in India:* Arabian authors ſpeak of it as the capital of the kingdom of Goraz, ever ſince the third century of Mahometaniſm, or the ninth of the Chriſtian Æra; and Abulfeda, who wrote at the beginning of the fourteenth, ſays that Kennauge is the Cairo of India. The Eaſtern tables making the latitude of Kennauge between 26 and 27°, give it a degree more than it really is. The latitude of Helabas, obſerved by father Boudier, ſhews us that of Kennauge. The error in the tables of Naſir-uddin and Ulug-beg extends to the poſition of Benarez, which the tables make 26° $\frac{1}{4}$, though the obſervation of father Boudier of this town makes it but 25° 21′.

I have nothing material to relate 'till you come to Benarez: The road which leads you from Helabas, lies on the North of the Ganges, bearing nearly Eaſt and Weſt. Benarez is a place of conſiderable note in India: The houſes are built ſeveral ſtories high, which is the more remarkable, as it is rare to be met with in that country; but what moſt diſtinguiſhes Benarez is, that it has been conſecrated from time immemorial by Indian ſuperſtition; the Gentoo's † being of opinion that the waters of the Ganges are no where ſo ſalutary to waſh in as thoſe at Benarez. Father Boudier obſerves, that though the real or affected zeal of the Mogul Avreng-zebe for Mahometaniſm had diminiſhed the number of Brachmans, which compoſe a very famous univerſity at Benarez, yet this college of Paganiſm, and the Indian ſciences, had preſerved its brilliancy. Benarez formerly was called Caſhi, which is ſtill in uſe there, as I learn from father Boudier: The latitude obſerved by that father, as above, and the confidence I put therein, is not to be altered by an obſervation of 24° 50′ in the voyage of the fathers Gruber and D'Orville, publiſhed by father Kirker.

To continue the road you croſs the Ganges from Benarez, leaving the river to the Northward, and before you come to a noted town called Saſſeran, you meet with three rivers, Caramnaſſa, Durgavoti, which is mentioned by Tavernier, under the name of Saodé-ſou and Gudera-ſou: The words *ſu, ſou or ſoui*, is a term in the Turkiſh or Tartarian language, ſignifying a current or river. The direction of the road in this part inclines a little to the Southward, ſince Gotaeli, juſt beyond Saſſeran, is reckoned by father Boudier about a third of a degree lower than Benarez. Between Saſſeran and Gotaeli you croſs a great river, named Sonn-ſu, which is directly ſpecified by Arrian, under the title of Σῶνος. This muſt be the ſame as that which croſſes the road from Brampur to Agra, at a place called *Andi*, inaſmuch as the river of Andi, according to Tavernier, runs into the Ganges, between Benarez and Patna. The ſame Arrian, among the number of rivers which the Ganges receives, mentions *Andomatis*, wherein we may eaſily trace the name of Andi; and as this river Andomatis, according to Arrian, takes its riſe from the country of the Mandiadines, an Indian nation, in the name whereof we may trace that of the town of Mandoû or Mandoa, it is not to be doubted, conſidering the ſimilarity of ſituation, between Mandoû and Andi, but that Andomatis and Sonus, though ſeparately treated of by Arrian, are the ſame river, to which the name of Andomatis belongs towards the upper part of its courſe, and that of Sonus to the lower: This is common to ſo many rivers, that it need not ſeem ſtrange in this. I ſhall add a conjecture touching the addition made to the name of Andi in that of *Andomatis*, which is, that the Indian word *Nadi*, implying a river, and put at the end of proper names (as I have ſhewn before in ſeveral examples) ‡ will be found

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|| This muſt be ſome miſtake, ſince indiſputably it ſhould be 1417 ½ toiſes.
† Or Gentiles, who are the original natives of India.
* Meaning ancient India.
‡ Page 8.

in

in reading *Sinde-Hadis*, which is thought to be more correct in point of orthography, than that of *Andomatis*.

Leaving the Bengal road at Saſſeran, and turning Southward, you come in three days to Ekbarpur and Rotas, which is a ſtrong place, poſſeſſed by a raja, at the confluence of a river, which, from Sumelpur and Jounpur, runs into Sonn-ſu. Sumelpur is a place famous for diamonds found at the bottom of the river cloſe by, differing from other ſorts of diamonds, found by digging in rocks, or veins of earth; ſo that Sumelpur produces diamonds in the ſame manner as lately are found in five little rivers in Brazil, which form that called Iutiquinhonha, which runs into the great river of St. Francis, as may be ſeen in my map of South America, the only one which has hitherto given this information. Ptolemy making mention of a river in India, by the name of *Adamas*, we are ſtrongly inclined to take it for that of Sumelpur. 'Tis true indeed that Ptolemy ſpeaks of this Diamond river as diſcharging itſelf into the ſea, on this ſide of the Ganges, which bears a nearer relation to the River Ganga than Sumelpur: But it cannot be denied that Ptolemy is very far from being exact in this part of India, eſpecially about the Ganges.

The River Sonn meets the Ganges a few leagues above Patna, directing its courſe N. Eaſterly, and this direction, by a great alteration in that of the road, becomes nearly the ſame the reſt of the way to Patna. The Ganges, before it comes to this town, paſſes by Shupra, where the European nations, trading to India, are ſupplied with ſaltpetre and opium; from thence by Monera, which is a pagoda, frequented by devout Indians. Patna extends along the right-hand bank of the Ganges, and is the reſidence of a potent nabob, whoſe province is a diſtinct government from that of Bengal. The ſituation of this town is very advantageous for trade; as 'tis here they uſually ſtop in their way to Bud-tan or Tibet; as alſo from that country to India: The road between them is but little known, as indeed is all to the Northward of the Ganges: It is known in general that along this road you meet with mountains, the croſſing of which is very difficult; and we have no farther intelligence of thoſe parts than what we can gather from the fathers Gruber, D'Orville and Tavernier. The latitude obſerved at Patna, by father Boudier, in the houſe belonging to the capuchin miſſionaries in that town, is 25° 38′: The fathers Gruber and D' Orville differ very little, making it 25° 44′: And how many eſſential ſituations are there in other parts, as well as in the midſt of India, that we would be glad to find within 5 or 6 minutes of their true latitude?

Beſides the poſitions given by father Boudier, in the memoir of his travels, we are indebted for thoſe below Patna to the relation of a Dutchman, and the remarks made by Tavernier in ſailing down the Ganges, on which he embarked at Patna, to go to Daka, from whoſe accounts I have placed all the rivers falling into it on either ſide. Thoſe on the right hand muſt be leſs conſiderable, becauſe the mountains, from whence they ſpring, are not far diſtant from the Ganges; and what induces me to think ſo, without this circumſtance, is, that father Boudier makes no mention thereof: But on the left, or North ſide of it, the Kandoc and the Martnadi are large rivers, whereof the name of the former greatly reſembles that of *Condochates*, mentioned by Arrian in the number of rivers which the Ganges receives. This river winds about pretty much in ſeveral places, which Tavernier likewiſe obſerves. Mongher is a conſiderable town between Patna and Raji-mohol, and below Mongher the mountains on the right hand extend in a manner as the river, ſo that in ſeveral parts, as at Jangira, Patri-gatti, Panti, and Borregaugel, theſe mountains form ſteep points, the feet of which are water'd by this river. Father Boudier curiouſly deſcribes the paſſage of Sacrigalli, which is an enterance into the kingdom of Bengal: At about a league on this ſide, near a place called Teria-galli, the road is ſhut up by a gate or barrier, which they only open occaſionally, and is guarded by ſoldiers: The reſt of the road is ſo narrow that you cannot travel but juſt upon the brink of the Ganges; and a good quarter of a league before you come to Sacrigalli you enter a hollow and very dark paſſage,

paſſage, between two ſteep mountains: This road ſoon leads you to a ſecond gate, which is the enterance of Sacrigalli, defended by a body of guards, more conſiderable than that at the firſt gate. The road we have been ſpeaking of is ſo narrow, that there is room but for one carriage to paſs; inſomuch that two meeting together would be put to great inconvenience, were they not regulated in ſuch a manner, that thoſe which come from Patna come through it in the afternoon, and thoſe from Sacrigalli in the morning.

The latitude of Raji-mohol, * as taken by father Boudier, is 24° 44′. This town ſeems to have held the firſt rank among thoſe in Bengal; and its name ſignifies a royal town. There are the ruins of an old town, not far from the preſent one. Its ſituation on the Ganges is very remarkable, being at the place where that river divides into two principal branches, through which it runs into the ſea, about 70 leagues lower, forming a delta more conſiderable than that of the Nile, and of which Raji-mohol is the top. The advantageouſneſs of this ſituation makes me think it more likely than any other to be the ancient capital of the country, deſcribed by Ptolemy, under the name of *Gange regia*, notwithſtanding that he places it between the arms of the river, a great way below its diviſion.

Of theſe two branches of the river, one is called the Great, and the other the Little Ganges: The great one is that on the left hand going down it, and leads to Daka: It is however leſs known than that on the right hand, on which the Europeans have erected ſettlements; and which is their uſual channel to go up into the country. The ſpace included between the two branches in queſtion is water'd by a great number of inferior branches, derived from the principal ones, which form a labyrinth, whereof all the ways are not particularly known. Daka is a great ſcrambling town, the houſes whereof are moſtly mean huts, built in a few hours time, by ſetting up ſtakes in the ground, and fixing hurdles thereto which ſerve for both walls and roof; yet its trade, and the eaſy acceſs to it on all ſides by rivers, make it a conſiderable place. A little below Daka, the Ganges is joined by a great river, which comes from the frontiers of Tibet: The name of Bramanpoutre, which we find affixed to it in ſome maps, is a corruption of that of *Brahmaputren*, which in the language of the country ſignifies, taking its riſe from Brahma. Up this river leads to Rangamati and Azoo, † which is a fortreſs retook by Emir Jemla, in the reign of Avreng-zèbe, § from the king of Aſham, as a dependance upon Bengal; and is a frontier of the Mogul's empire: Some Topaſs ſoldiers, ‡ which the Mogul took into his ſervice, are poſted at this extremity of India, as far as Rangamati.

The branch of the Ganges paſſing by Daka, and enlarged by the Brahmaputren, diſcharges itſelf into the ſea, oppoſite an iſland called Sun-diva, which Ovington, an Engliſh traveller, deſcribes in a manner very little to be depended on, even ſuppoſing he does not confound it with any other, as he ſays it lies about 20 miles from the continent of Aracan, and 100 miles in circumference. The land between the two branches of this river, next the ſea, is covered with a continued thick wood, which is only divided by the great number of channels, detach'd from the principal branches, and between which nature has forced communications through this ground, which is almoſt level with the ſea. In the latitude of Sun-diva, or a little to the Southward, is the port of Shatigan, formed by the mouth of a river, which comes from the territories of Aſham and Tipora, into which the Ganges emits a channel, from the branch which empties itſelf oppoſite Sun-diva: It would be wrong therefore to place Shatigan, as ſeveral geographers have done, upon the branch of the Ganges above-mentioned, and even on its right ſide coming down, ſince the port of Shatigan lies upon the left. Some Topaſſes, which the Mogul maintains to guard this frontier, which divides his empire from the kingdom of Aracan, are ſettled at Shatigan, having their habitations on the right hand of the enterance of the port, according

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* Or Raja-mohol. † Or Azzo, as it is in the map. § Or Auring-zebe, according to Frazier.

‡ Deſcendants of the ancient Portugueze, who ſettled in India ſoon after its firſt diſcovery round the Cape of Good Hope, and inter-married with the natives.

to the Portugueze plan, which Texeira has placed in his chart of the Indian ſea. I take the latitude to be about 22° 20′: Pimental, the Portugueze coſmographer, makes it 22° 10′, and we are not able to contend with him for a few minutes: Father Barbier, a Jeſuit, in his XVIIIth collection of Inſtructive Letters, ſays he obſerved it to be 21° 20′, but I am apt to think there is a miſtake in the figure. Let us now proceed to the other branch:

Omitting ſome places of leſs importance I ſhall begin with Mocſud-abad,* which name implies a town of money; and indeed 'tis here, that of the country is coined: At a great ſuburb of this town, called Azingonge, reſides the nabob,** who governs Bengal, with an almoſt ſovereign ſway. A little below Mocſud-abad, and on the ſame ſide (which is on the left of the Ganges) we find Caſſim-bazar, a trading town, where the French Company have a factory,† and whoſe latitude obſerved by father Boudier is 24° 8′. From Caſſim-bazar we paſs on to Nudia, where there was formerly a famous univerſity of Brachmans, who ſtill inſtruct their pupils in all the ſciences wherein this tribe of Indians are skill'd; ſuch as Theology, Philoſophy, and Aſtronomy. The name of Nudia ſignifies a collection of waters. From hence, on the right hand of this branch of the Ganges going down, there parts off a remarkable bye-branch, which rejoining the former again, at ſomewhat more than 20 leagues below it, forms a great iſland, agreeable to thoſe words of Pliny: *Inſula in Gange eſt magnæ amplitudinis, gentem continens unam, Modogalingam nomine.* The places on the above-mentioned branch of the Ganges are drawn from an Engliſh map, which has furniſhed me with ſome other particular circumſtances, notwithſtanding there are ſeveral miſtakes in that map.

Below Nudia, at Tripini, whoſe name implies three waters, the Ganges again emits, from the ſame ſide, a channel, thereby forming a ſecond iſland, included in the former. The opening, through which this channel rejoins the Ganges, has a Portugueze name, and is called John Pardu's River. Nudia, Tripini, and Ugli,‡ which is not far from Tripini, are alſo on the right hand, coming down the river. Ugli is a fortreſs of the Moors: By the word Moors here, I mean Mahometans, who govern the country, different from the natives or Indians. The latitude of Ugli, given by father Boudier, is 22° 56′ North. This place being the moſt conſiderable in the country, the Europeans, who go up the Ganges, have given the lower part thereof the name of Ugli River, and the ſettlements built by them, to ſecure their trade, are ſituate along that river: That of the Portugueze, which they called Bandel, by adopting the Perſian word *Bender*, which ſignifies a port, is now almoſt reduced to nothing, having been formerly very conſiderable, and is a little above Ugli. Juſt below Ugli is the Dutch ſettlement of Shinſhura; next to that Shandernagor, a French § ſettlement; then the Daniſh factory; and lower down, on the oppoſite ſhore, which is on the left hand going down, Bankibazar, where the Oſtenders ſometime had a factory; and laſt of all Colicotta,‖ belonging to the Engliſh, ſome leagues below Bankibazar, on the ſame ſide the river.

I think it ſuperfluous to recount a great number of places, becauſe the map ſhews them; and having materials to repreſent this part of the Ganges, from Ugli to the ſea, with more nicety and exactneſs, I have fill'd up a vacant ſpace in the map, with a particular draught of that part, upon a ſcale large enough to admit all the circumſtances in which we are well inform'd: But I will give ſome account of what intelligence I gain'd from father Boudier, for fixing the ſituation of places hitherto unknown.

The latitude of Shandernagor, obſerved at the church in the fort, is 22° 51′ 32″, and by a great number of obſervations to determine the longitude; father Boudier concludes its difference from Paris, 5 hours, 44 min. 25 ſec. which gives 86° 5 or 6′. In the Philoſophical Tranſactions of the Royal Society, for the year 1733, by an obſervation of an eclipſe of the moon, on the 20th of December, 1732, O. S. M. Godin makes it 5 hours, 44 min. 37 ſec. or 86° 9′; and

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* Or Muxadabad, the capital of Bengal. ** Navob, Soubah dar, or viceroy, who has alſo a kella or palace at Muxadabad.
† And ſo have the Engliſh and Dutch alſo. ‡ Or Hughley. § Taken by the Engliſh, 1757, ſee page 22. ‖ Or Calcutta.

in

in a determination of longitude, the difference of a few minutes of a degree cannot eaſily be avoided. Father Boudier has adjuſted ſeveral poſitions by that of Shandernagor, and thereby corrects the maps which have been made of the Ganges, with regard to the ſituation of Colicotta, computing it 3 minutes to the Weſtward of Shandernagor, notwithſtanding moſt maps repreſent the contrary, placing it to the Eaſtward.

On the right hand of the river, a little below Colicotta, the Moors have a fortreſs, called Tana, below which we meet with the river of John Pardo. On the other ſide, which is the left, the river emits various branches, and oppoſite Ugli Point (where the courſe of the river turns ſhort off to the Eaſtward, to take that again of South and S. W. 'till it reaches the ſea) it receives a river named Tombali or Patragatte. Lower down, on the left hand, near a Moor's fortreſs called Rangafula, the Ganges opens a channel which communicates with others, coming from the branch which paſſes by Daka; ſo that coming from the ſea to Rangafula, you may, by taking this channel, go to Daka. Other branches of the river below Rangafula run into the ſea, and among the reſt that of Baratola. The iſland called Sagor, at the mouth of the river, is formed by a ſpacious and navigable channel, called Ganga-Sagor. On the other ſide of the enterance, the rivers of Cajori and Ingeli, farther off the river of Pipli, and that of Balaſor, are with Tombali, above-mentioned, derivations from a great river, named Ganga, and belong to it in common with the Ganges. Though in the maps of India, heretofore, we find no other mouth of the Ganga than that which comes down to Palm-tree Point:* The more ancient maps however are more correct in this particular, and Pipli eſpecially is repreſented therein as a branch of the Ganga: A chart of the gulf of Bengal, inſerted in Blaeu, will alſo ſhew the rivers of Ingeli and Cajori (if we take the pains to examine it) to be branches of the Ganga. It is ſurpriſing methinks that for want of enquiry and application, ſuch circumſtances ſhould have been neglected in former maps of India. By reading Barros, we ſhall find him expreſs in this article, who informs us, chap. 1. book ix. that the Ganga, after paſſing by Ramana, the capital of Orixa, haſtens to join the Ganges, with which it enters the ſea; and adds more particularly, that it is about the longitude of 22°, near two places, which he calls Angelii and Picholda; in the firſt of which it is eaſy to trace what is commonly called Ingeli, and that the Ganga mixes its waters with thoſe at the mouth of the Ganges.

We may depend upon the poſition of Balaſor, from an indication of its latitude by father Martin, a Jeſuit, to be 21° 29′; and father Boudier computes the difference of longitude from Shandernagor about 1° 30′. It follows from the determination of the longitude of the Ganges, that Cape Palm-Trees, at the enterance of the bay into which the river diſcharges itſelf, doth not exceed 84° 40′ or 50′, though in ſome modern maps it is carried about a degree farther. I have added to the name of Cape Palm-Trees, wholly European, that of Segogora, the ancienter and Indian name, of which we are informed by Barros: And with this cape ends this ſecond Section. 'Tis for want of further intelligence that I have not more largely deſcribed each ſide of this great river.

* Commonly called Point Palmiras.

SECT.

SECT. III.

Of the MARITIME PART *of* INDIA, *from the* MOUTHS *of the* INDUS *to* CAPE COMORIN.

HAVING gone through the North of India, let us proceed to the South; and reaſſuming the coaſt at the mouths of the Indus, let us continue it 'till ſuch time as it is convenient to make excurſions within land, for further enquiry.

The Gulf of Sindi receives through ſeveral mouths a river, which the ancient maps of India confound with the Indus: It is deſcribed under the name of Paddar, and at its mouths the maps make two towns, Caſha and Ninovi. According to the Turkiſh geographer, two days journey to the Eaſtward of Laheri is the maritime town of Kend-koulê, formerly called Djam-Muhr, and was the reſidence of a prince called Sultan Muhr: It was a difficult matter, and attended with too great uncertainty to aſſign to this town, among ſeveral others, a diſtinct ſituation in the map, which has induced me to ſay ſomething of it in this treatiſe. The province is called Soret: And as Ptolemy deſcribes this part of the country next the mouths of the Indus by the name of *Syraſtene*, whereof the author of the Periple of the Erythrean ſea makes mention likewiſe; it may be obſerved, that beſides the account given of its place, it ſubſiſts even in the analogy of its denomination. The capital of this province now, is ſaid to be Janagar. The gulf, which, in Ptolemy, is called *Canthi-colpus*, appears to be intended by the name of *Irinus* in the Periple.

It muſt be owned however, that the inner part of the gulf is not particularly known: The bank on the South ſide thereof, near Cape Jaquète, * is better deſcribed than it has hitherto been, by means of a manuſcript draught I have of it. A port named Balſeti (that I do not find marked elſewhere) or Barſeti, appears here as hid by ſome iſlands, which repreſent thoſe of *Barace* in Ptolemy, to the right hand of the enterance of Canthi-colpus: According to the author of the Periple, *Barace* is the name of a bay in the gulf, which includes 7 iſlands; and indeed the draught ſhews more than one. Point Jaquète is placed in the map in about the latitude of 22° 20′: I think the 37′ in the table of Pimental too high: The 38 leagues which Barros reckons in a direct line from the mouth of the Indus, near Diul, to Point Jaquète, produce nearly 2° difference of latitude: and Pimental making Diul to be in 24° 15′, I think 1° 38′ is too little between Point Jaquète and Diul. Barros informs us that at Jaquète there is a conſiderable town and a very famous temple of idols. The pagoda is indiſputably that of *Sanem-Saumnat*, ſpoken of by the Eaſtern writers: Sanem appears analogous with the town of Sania, which is proper to the devout Indians; as for Saumnat, more than one circumſtance ſerves to confirm us in the ſituation of this town; for, according to Ebn-Saïd, quoted by Abulfeda, the town of Saumnat is not at all within the gulf, but near the point which projects into the ſea; and the author of the Canon, Al-Biruni, who was born in Sindi, as I have elſewhere

* Or Gigat.

obſerved,

obſerved, * places Saumnat in the canton of *Beraſité*, in which we may very eaſily trace the name of Barſeti, and which reflects the ancient idea of *Barace*; and as the latitude of Saumnat is ſhewn by the ſame author to be 22° 15′; this fully determines the conformity of its poſition. Ebn-Saïd found ſome authors who placed Saumnat in the country of Lar: Then this country, which is now known by no other name than that of Guzerat, is the very ſame as Ptolemy calls *Larice*. Mahmud, ſon of Sebek-takin, having extended his conqueſts thus far, not only laid hands on the rich offerings the Indians had accumulated in the temple of Saumnat, but through his averſion to any other religion than that which he profeſſed, he took away, at the ſame time, the idol out of this ſanctuary, of which, according to ſome hiſtorians, he made the threſhold of the door of his chief moſque at Gazna, in order that this object of falſe worſhip might be trodden under foot, by all the believers who frequented that moſque.

From Point Jaquète to that of Diu, the maps vary in the bearing of the coaſt between S. and E. from 30° to about 45°: The Portugueze, who do not allow a whole degree of longitude between Jaquète and Diu, make this difference to the Southward but about 25′: So great a difference affords reaſon to think that the two extremities are carried to exceſs, whereof the map of India (which gives an angle of about 36°, between the meridian of Jaquète and the Radius, extending from Jaquète to Point Diu) ought to be exempted. The moſt conſiderable ſea-port towns in this ſpace are Mangalor and Patan, the laſt of which is ſaid to have been the largeſt and moſt flouriſhing in its commerce. Diu (or as the Indians pronounce it Div, ſuppoſing the word to end with an *e* mute) is an iſland of no great extent, † and which even becomes a peninſula, joined to the continent by an iſthmus of ſand, at low water. The Portugueze fortreſs of Diu, founded by Albuquerque, in 1515, is render'd famous by the ſiege it ſuſtained in 1538, againſt the forces of the country, aſſiſted by a mighty Turkiſh fleet, fitted out by Soliman II. The port incloſed between the iſland and the continent, is called Bender-Kehira, the enterance whereof is at the Eaſt end of the iſland. The coaſt from Diu, turning up to the N. Eaſtward, forms a gulf, which takes its name from the town of Cambay, laying at the farther end thereof: Another town, hereafter-mentioned, gave it formerly the name of *Barygazenus*. The author of the Periple, under the name of *Papica*, deſcribes the promontory which forms the enterance of the gulf, that is to ſay, Point Diu, near which a place called Soto-papara ſeems to bear affinity to the ancient denomination of Papica.

The ſituation of the places along the coaſt, from Diu to Goga (the moſt conſiderable among them) is taken from divers maps, which the reſort to Surat muſt have render'd more circumſtantial than in other parts of India leſs frequented: Biſantagan is ſaid to be a noted town, up in the heart of the country. Cambay, ‡ in the bottom of the gulf, was the chief trading town of that coaſt, before the building of Surat; or before the trade was removed thither: It is ſaid that Cambay ſucceeded a more ancient town, the remains of which are ſtill to be ſeen in the neighbourhood thereof, under the name of Nagra: Its intermediate ſituation between Surat and Amed-abad, and the diſtance ſo convenient from each, ſerve to determine the poſition of Cambay in the map. I have a tranſlation of Abulfeda, that makes the latitude of Cambay, after Al-Biruni, 22° 20′, which agrees pretty well with the map of India. The tides are very ſtrong at the farther end of the gulf, where 'tis very ſhoal at low water; and the river Mahi, which here diſcharges itſelf, ſeparates upon the ſtrand in ſeveral branches or channels, which travellers, to ſhorten their way, take the opportunity of croſſing when it is dry: This river was known to the author of the Periple, who ſays expreſſly, that at the bottom of the gulf is a great river, called *Maïs*.

From Cambay I ſhall proceed to Amed-abad, the capital of the ancient kingdom of Guzerat, which Ekbar took from a minor king, named Muzaffer, about the year 1566. The latitude of

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* Page 18. † About 3 miles in length and 2 in breadth. ‡ Or Cambat, as it is pronounced by the Natives.

Amed-abad doth not exceed 23° above a few minutes. By the ſilence of the Eaſtern geographers, in regard to this town, we are inclined to think it is not very ancient, at leaſt under that name: The Indians pretend that the capital of Guzerat was formerly at a place called Serkeſh or Serqueſſa, ſome coſſes to the Weſtward of Amed-abad, where the ſepulchers of ſeveral kings or princes of the country are yet to be ſeen. To the Northward of Amed-abad, on the road to Agra, lies a town called Shit-pur, which takes its name from the ſhites, or painted callicoes manufactured there. The mountains, which riſe at ſome diſtance from Amed-abad, are occupied by the Raſputes, which name is proper to the Indians of the military caſt. Theſe Raſputes, not being wholly ſubdued, make excurſions into the plain, as do the ſubjects of raja Badur, who is canton'd on the other ſide, and to the Eaſtward of Amed-abad, in a country difficult of acceſs. On one of the roads leading from Amed-abad to Barokia, and in the ſame latitude as Cambay, is the noted town of Brodar, built within theſe two centuries, near the ruins of a town which was called Raji-pur, ſignifying a royal town, which are ſtill to be ſeen about a coſs from Brodar. I ſhall here mention a circumſtance related by Thevenot, one of the travellers who are moſt to be relied on: In deſcribing his rout from Barokia to Amed-abad, he ſays that he paſſed through a village called Debca, whoſe inhabitants had the character of extreamly bold and inſolent, and were not long ſince called Merdi-coura, or Men-eaters: Is it not ſurpriſing, that in the midſt of a country, where from a principle of religion they abſtain from all fleſh of animals, and are even ſcrupulous in eating the vegetables of the earth, we ſhould meet with Anthropophagi? But what is ſufficient to demonſtrate that this traveller doth not ſpeak of it in a light manner, is, that the term of *Merdi-coura*, which doth not ſeem to be known in any other part, is found here in the moſt diſtant antiquity: Cteſias, according to extracts from Photius, ſpeaking of a ſort of monſter, greedy after human fleſh, and for this reaſon ſo called in India, interprets the denomination; and ſays preciſely that *Martichora* among the Indians means the ſame as Ἀνθρωποφάγος among the Greeks. Ariſtotle, Elian, Pliny and Philoſtrates, have all ſpoken of theſe human brutes: It is true indeed, that in Ariſtotle, and in Pliny, we read Mantichora for Martichora; but the error of the reading is plainly ſhewn by this traveller: Beſides, the term *Mard* is found in ſeveral idioms of the Eaſt, and among others the Perſian, to ſignify properly the ſame as *Vir* in Latin, ſtanding likewiſe for the word *Bellator*, and even *Rebellis*; from whence I am perſuaded that ſome Mountaineers of Perſia, living independent, and eſpecially thoſe of Deïlem, to the Southward of the Caſpian Sea, were called *Mardi*.

Barokia, which the Perſians pronounce Berug, or as we read in Edriſi, Beruh, is evidently the ancient *Barygaza*; and there is as much probability in the ſituation, as analogy in the name: According to the author of the Periple, after having croſſed the gulf, which took its name from *Barygazenus*, you go up a river to a town called *Barygaza*: Ptolemy places this town to the Weſtward of the river, which he calls *Namadus*: Its real, and moſt correct name is *Nerbedah*. Barygaza, before the flouriſhing ſtate of the towns of Cambay and Surat, which have prevailed ſucceſſively, was the *Emporium*, or principal mart of traffick in this part of India. It is ſurpriſing that Meſſ. Sanſons, who were certainly well skill'd in ancient geography, ſhould have miſtaken the ſituation of Barygaza: Their miſplacing and removing it too much to the Southward, towards Bombay, ſeems to be owing to ſeveral former miſtakes, equally abſurd with this: They took Surat for *Syreſtena*, probably from ſome ſimilarity in the name, but which ought not to be regarded, conſidering that the exiſtence of Surat, or at leaſt the flouriſhing condition in which we now ſee it, doth not appear to be very ancient; and to compleat the blunder, *Patala*, whoſe ſituation between the branches of the Indus needs not be doubted, Meſſ. Sanſons have placed where Cambay ſhould be: But that ſuch an error ſhould be repeated by geographical authors, whom we reckon among the number of the moſt judicious, is really amazing.

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The author of the Periple, deſcribing the gulf and acceſs to Barygaza, makes mention of a place called *Canamoni*, which we may conclude to be the ſame as the *Camanes* in Ptolemy: But without aſſigning to it any particular ſituation, I ſhall content myſelf with obſerving that the term *Kom* is uſed along this coaſt, to ſignify a convenient landing place, in the ſame manner as the beach of Suali * (for inſtance) off Surat, is called Kom-Suali: It is well known that Surat is on the river Tapti, ſome diſtance from the ſea; and that the bar at the enterance of that river will not admit ſhips to come up to the town; as alſo that the road where they lie at anchor is off Suali, about half a mile from ſhore. We find no mention of Surat before the European navigation of late years. Father Vincent-Maria, a Carmelite, in his voyage to India, ſpeaking of Surat ſays, *altre volte borgo ordinario del regno di Cuzeratte*: It is founded on the ruins of an ancient town, named Reiner, on the Tapti, over-againſt Surat. The latitude of Surat is 21° 10′; and its longitude, in the Connoiſſance des Temps, is 70° † from Paris, which makes 90° from the firſt meridian: ‡ But Surat is not placed ſo far to the Eaſtward in the Map of India, by at leaſt half a degree; and M. Deliſle makes it the ſame in his map, entitled Côtes de Malabar, & de Coromandel.

Before I go any further along the coaſt, it may not be improper to enquire into the inland parts of the country, in the neighbourhood of the ſea ports, juſt deſcribed. The town, which I have a great deſire to find out, is Nehelvarê, which ſeveral Eaſtern geographers, quoted by Abulfeda, have ſpoken of as the capital of Guzerat: In Edriſi we read it *Nahroara*: And 'tis not only over a province of India, which we actually know to be Guzerat; but according to this geographer, this city is ſaid to have been the metropolis of the moſt conſiderable of the Indian kingdoms: A monarch honoured by all the other Indian ſovereigns, and on whom was confer'd the title of *Balahara*, ſignifying lord or king, by way of pre-eminence, had his reſidence in this town. Ptolemy, in a province of India, which he calls *Ariaca*, contiguous to that of *Larice*, which I have already obſerved to be Guzerat, places a town named *Hippocura*, in quality of a royal town of *Baleocur*; the near affinity of this name, with that of *Balahar*, joined to the conformity of the country, induces me to think it belonged to the ſame potentate: Here is then an Indian ſtate, excelling in dignity, that we diſcover to have exiſted at the beginning of the third century, and which an Arabian author mentions to have continued in the twelfth, the age in which he wrote. The Balahar, being truly Indian, preſerved at that time the Paganiſm of India, notwithſtanding Mahometaniſm had extended to the Indus, ever ſince the ſecond century from the Hegira, and the eighth of the Chriſtian Æra. Edriſi informs us of this particular, when he ſays that the Balahar was a votary to *Bodda*: The Brachmans of Malabar ſay, that this is the name which Viſhtnu took, in one of his apparitions; and we know that Viſhtnu is one of the three principal Indian divinities. According to St. Jerom, and St. Clement, of Alexandria, *Budda* or *Butta* is the legiſlator of the Gymnoſophiſts of India. The ſect of Shamans or Samaneans, which prevailed in all the kingdom beyond the Ganges, made Budda in this quality its object of adoration; and it is the chief of the Chingulaiſes or deities of Ceylan, according to Ribeiro. Samana-Codom the great Siameſe idol is by them called *Putti*; a denomination which ſeems to imply the deity in general; and the Indian temple, called a *Pagoda*, is only a corruption of *Pod-ghed*, where the word *Pod* or *Bod* ſignifies the deity or object of worſhip; ſo alſo the name of *Bud-tan*, given to Tibet, ſignifies the land of God, on account of its being the reſidence of the Dalaï-Lama, in whom the ſpirit of Foë is ſaid to dwell, and therefore adored by a great part of Tartary.

Eaſtern geographers are not exact enough with regard to the ſituation of the royal town of Balahar, to determine our enquiry: According to Ebn-Saïd it is ſituate in a plain, three days journey from the ſea; and Kombay or Cambay is its port, from whence it is ſupplied with

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* Or Swaley. ‡ Or 69 deg. 52 min. according to the New Directory for the East-Indies, page 17. † Iſland Ferro.

neceſſaries:

neceſſaries: Edriſi ſays that the diſtance from Berah or Barokia is eight days journey, through a level country, free from mountains: In the tables of Naſir-uddin and Ulug-beg, the latitude is 22°; but this together with the diſtance given by Edriſi, will not agree with that of three days journey from the ſea, as related by Ebn-Saïd: Abu-Rihan gives it another latitude, but the figures do not appear the ſame in the different manuſcripts of Abulfeda: The placing it in 23° 30′ appears the moſt likely, and in this caſe the ſituation of Nehelvarè will not differ greatly from that of Amed-abad, its relation to Cambay will be quite natural, and the remaining eight days journey from Barokia may be admitted, ſuppoſing them ſhort ones, and only 5 or 6 hours march, as this meaſure is ſometimes thought ſufficient. ‖ This enquiry having occaſioned me to mention *Adriaca*, which, according to Ptolemy, is the proper name of a country in India; and which we meet with likewiſe in the author of the Periple: I find that this name actually exiſts ſtill in a part of that vaſt country known by the name of Décan: Father du Croz, a Jeſuit, in the firſt Collection of Memoirs, publiſhed by father Soueiet, page 242, ſpeaks of the country of *Arè* as a part of Décan.

The River Nerbedah, with ſeveral others which it receives, comes out of the mountains of the province of Malùa, to the N. E. of Surat, and bordering on Guzerat: One of the chief towns is Mardeù or Mandoa, ſituate at the foot of a ſteep hill, which is ſurrounded with a prodigious encloſure of walls, * excluſive of a great fortreſs at the ſummit: The name of this town is found in antiquity in that of *Mandiadeni*, which Arrian gives us, ſaying the river *Sonus* takes its riſe from this country of India: And as Sonus or Sonn-ù is the ſame with Andi, as remarked in the foregoing ſection, † the agreement between the actual poſitions of Andi and Mandoù, beſides the affinity of its denomination, ſuffices to aſſure us that Mandiadeni and Mandoù are the ſame. To the Northward of Mandoù is another ancient town, called Ugen, with a caſtle called Calléada: We find this town diſtinctly recorded in Ptolemy, by the name of *Ozene*; and he informs us it was the reſidence of a ſovereign, named Tiaſtan. Shitor, ‡ which lies to the Weſtward of Ugen, preſerved among its ruins ſome traces of its ancient ſplendor: § It was the abode of raja Ranas, who defended himſelf among the mountains, until the Mogul Ekbar brought him to own ſubjection. The nation of *Rhamnæ*, deſcribed by Ptolemy, ought indiſputably to belong to the country of Ranas: ‖ The raja pretends to derive his origin from the Indian monarchs, who were ſo called, or rather bore the title of *Porus*. The Indian ambaſſador, whom Auguſtus received at Samos, was diſpatched thither by two kings, Porus and Pandion. According to the information of Nicholas de Damas (who ſaw the embaſſador of Porus at Antioch) that monarch, in the letter he wrote to Auguſtus, is ſaid to have ſix hundred kings ſubject to him. We may ſuppoſe that the part of India now in queſtion was tributary to his ſway; foraſmuch as the Indian who voluntarily flung himſelf into the fire at Athens, after having accompanied the embaſſy, came from the town of *Bargoſa*, as we read in Strabo, which may readily be taken for that of Barygaza; and I find that Ortelius, in his Geographical Treatiſe, was of the ſame opinion with regard to this town. We muſt mention another place in the ſame province, which is Godah: ** For this information we are indebted to

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‖ I find but one ſeeming objection, wherein Biſnagan does not anſwer the full deſcription we have left us of the ſituation of this famous metropolitan city, which is, that Cambay was its ſea port, from whence it was ſupplied with neceſſaries; but then it tallies better than Amed-abad with its being 3 day journey from the ſea, and 8 from Barokia; it alſo exactly agrees in latitude with the tables of Naſir-eddin and Ulug-beg, without ſtraining the point in theſe particulars, as M. D'Anville has done: And as Cambay is ſaid formerly to have been the chief port for trade in theſe parts, 'tis very natural to ſuppoſe the places round about to have been ſupplied from thence; notwithſtanding ſome other inconſiderable port might be nearer thereto: Beſides, it may be obſerved that Ebn Said deſcribes it as 3 days journey from the ſea, and not from Cambay.

* According to Sir Thomas Roe, it meaſured 15 coſſes † Page 27. ‡ Or Cytor.

§ Sir Thomas Roe ſays "There were ſtanding (in his time) above a hundred churches" (doubtleſs he means pagods or temples) "all of carved ſtone, many fair towers and lanthorns, many pillars, and innumerable houſes, but not one inhabitant; There is "but one gate, and that clean out of the city, and four gates in the aſcent, before you come to the city gate, which is magnificent; "alſo the hill is encompaſſed at top for about 2 coſſes, and at the S. W. end is a goodly old caſtle" ‖ Or Rama.

** Or Todah, according to Sir Thomas Roe, who was embaſſador from king James the firſt to the Great Mogul, in 1615.

Thomas

Thomas Rhoe, an Engliſhman, who tells us he went thither with the Mogul Gehan-ghir,* when he made a tour from Azmer § to Agra. He ſpeaks of it as a conſiderable town, well built, yet the more agreeable for being ſeated in a fertile and populous country.

To the Eaſtward of Surat and Southward of Malûa is the province of Kandiſh, to which that of Berar is found to be annex'd, in the diviſion ſome authors make of the provinces of Indoſtan. Berar is to the Eaſtward of Kandiſh, its capital is Shapur, which is all we know of it; becauſe this province is not to be met with in the ordinary routs of Indian travellers. Brampur, the capital of Kandiſh, is a great town, near the head of the river Tapti,|| which riſes a little above the caſtle of Gehar-conda. One of the two roads leading from Surat to Agra, paſſes through Brampur, and I believe it is more frequented than the other through Amed-abad. You go from Surat to Naopura, where of two roads that preſent themſelves, one leads to Brampur, the other to Avreng-abad, and into the provinces of Decan, keeping on the right hand and declining to the Southward: I ſhall not enumerate the places you meet with upon each of theſe roads, the deſcription of which is to be found in Thevenot, Tavernier, and the voyage of a biſhop of Héliopolis. I ſhall juſt mention Haſſer as a fortreſs, in the neighbourhood of Brampur, which was defended by a particular prince, reigning at Brampur, when Ekbar, after the conqueſt of Guzerat, was for extending his dominion as far as Decan. The reduction of Doltabad, of which another prince was diſpoſſeſſed, followed that of Brampur; and Andanagar, a town further in Decan, occupied by a princeſs, named Candé, fell at the ſame time into the hands of Ekbar.

We may look upon Avreng-abad as the capital of Decan, as it is actually the reſidence of the vice-roy, who is reputed to have authority over all the nabobs of the particular principalities, formerly comprehended in the kingdoms of Viſapur, Golkonda and Carnate. The name of Decan implies a Southern country, and this the author of the Periple knew, who ſays expreſſly, that from Barygaza, the country which lies to the Southward is, on that account, called *Dachinabades*; the Indians (he adds) ſignifying the *Notus*, or South ſide, by the term *Dachan*, Δάχανος: We may further obſerve that the word *Abad*, joined to *Dakan*, in the name of Dakin-abad, is wholly Perſian, and ſignifies a habitation: And this diſtinction, which the author of the Periple makes between the North country, towards Barygaza, and that which from thence extends to the Southward, I find confirmed by this name's having the ſame purport in other parts of India. The Chriſtians of St. Thomas in Malabar being divided into North and South, the former are called *Baregam-pagan*, and the others *Degam-pagan*. Three kingdoms were formed in Decan towards the middle of the 16th century, by the rebellion of three principal nobles againſt their ſovereign: Nizam-maluc or Niſam-ſhah made himſelf king at Viſapur, Cothub-ſhah at Golkonda, and E'del-ſhah at Biſnagar; the latter of which was afterwards ſubdued by the kings of Viſapur and Golkonda, and the king of Viſapur extended his dominions as far as the coaſt of Coromandel: But the Mogul Avreng-zebe afterwards made himſelf maſter of Viſapur as well as of Golkonda, and made himſelf acknowledged as ſovereign over the various Indian princes as far as C. Comorin.

Avreng-abad is ſituate in a particular province called Balagate: This town owes its name, and probably its riſe, to Avrenge-zebe, who, in his father Shah-gehan's life-time, governed this province, then a frontier of the Mogul's empire. I write Avreng-abad with a v conſonant and not Aureng-abad, becauſe the Perſian word *Avreng*, ſignifying an ornament, is pronounced as this way of writing ſhews. † About 5 coſſes to the Northward of Avreng-abad is Doltabad, a royal town of Decan, before the diviſion of that kingdom and the eſtabliſhment of thoſe of Viſapur and Golkonda. The caſtle in this town is reputed one of the beſt fortreſſes

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* Jehan-guire, or Jehan-guir. § Or Adſmere. || Or Taptey.

† Mr. Frazier, who was well verſed in the Eaſtern languages, writes it with the vowel u, in his explanation of this name, which he ſays ſignifies the ornament of the throne.

in India. We muſt not omit the pagoda of E'lora, diſtant a few hours travelling from Dolt-abad, where there are ſeveral temples, diſtinct and ſeparate, with porticos and galleries, and an infinite number of private chappels; the whole, occupying a vaſt ſpace, is hewn out of a rock, cut in ſuch a manner as to form all thoſe edifices, which are adorn'd with abundance of figures, carved in the ſame rock: If you read Thevenot, whoſe curioſity led him to this place, you will wonder that (probably for want of knowing better) geographers ſhould omit ſuch a remarkable place in their particular maps of India.

To the Weſtward of Avreng-abad, Balagate is parted from the province of Baglana, whereof Muler is the principal town; and to the Southward of Balagate, before you come to the fortreſs of Golkonda, which is near a place called Calvar, you croſs the province of Telenga, formerly more extenſive, when Viſapur belonged to it: Its capital is Shehr-Bider, and there is one road from Avreng-abad, by the way of a town named Patri, which leads to Bag-nagar, the capital of Golkonda, through Shehr-Bider: I ſay one road, becauſe there are ſeveral leading to Bag-nagar, but eſpecially one through Inder, the country of a raja on the left hand of the road from Shehr-Bider: between theſe two roads lies the Kandahar,* before ſpoken of, ‖ in the account of that ſo well known on the frontiers of Perſia and India. Here it may not be amiſs to take notice of the communication between the principal places by roads, leading from one to the other: Brampur has one to Agra, and another to Surat; Avreng-abad, and Patri beyond that, have each one to Surat: Patri has alſo other roads leading one way to Brampur and another to Bag-nagar; ſo that the communication extends from Agra as far as Bag-nagar: From the harmony of theſe ſeveral roads, we may ſee their conveniency.

I ſhall now return to the coaſt: Among the ſeveral places known between Surat and Daman, I ſhall laſt mention Gandivi: At the next place beyond which, called Beltar, the lands poſſeſſed by the Portugueze terminate Guzerat. Daman is the firſt † Portugueze ſettlement that preſents itſelf upon the coaſt: It was taken from the king of Guzerat in the year 1559. The dominions of Nizam-maluc extended to the neighbourhood of Daman, and there ended, before the conqueſts of the Mogul had laid waſte Decan. The diſtance between Surat and Decan is computed at about 40 coſſes; and from Daman to Baçaïm, ‡ another Portugueze ſettlement, is reckoned 18 leagues. The ground on which Baçaïm ſtands, and ſome other places to the Northward thereof, viz. Maïn, Quelmé, and Bandora, is ſeparated from the continent by a channel which joins the ſea between Tarapor and Maïn, after having received ſeveral rivers or currents of water. To the Southward of Baçaïm another channel opens, which turning through the lands to rejoin the ſea in the bay of Bombay, forms the iſland Salcète: In this laſt mentioned channel, is a place called Tana, defended by four caſtles, two of which have their foundation in the water, according to the account of father Vincent-Maria, who has been upon the ſpot. Eaſtern geographers ſpeak of this town in ſuch a manner as induces me to think it has been one of the moſt flouriſhing ſea-ports in theſe parts. Ebn-Saïd extends thus far the country which bore the name of *Lar*, ſaying that it is the laſt place therein: Abulfeda adds from the relation of ſeveral travellers, that it was encompaſſed with water, as well as the places dependent thereon, which agrees with its preſent ſituation: He refers to Edriſi when he ſays, in the neighbouring mountains of Tana grows a tree, from the roots of which they get the kna, with which they ſtain their hands, &c. which ſerves to correct the reading we find in Edriſi, where this place is called Nana inſtead of Tana (*8th part of the 2d climate*) and as the account given by Abulfeda is more particular than that in Edriſi, it ſerves to confirm the opinion, that this work is only an abridgment of the true one: I ſhall moreover obſerve with regard to Tana, that its latitude by Al-Biruni of 19 20′ appears very probable; we find it the ſame in the Tables of Naſir-

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* This is Candahar in the map; and the other, on the confine between Perſia and India, Kandahar. ‖ Page 9 and 10.

† Or the Northernmoſt. ‡ Or Baſſein.

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uddin and Ulug-beg; and from the town of Tana being mentioned in theſe tables, in preference to any other in this country, not excepting Cambay or Berokia, we may conclude that it was very conſiderable: Marc-Pol ſpeaks of it as a kingdom, which he joins to theſe of Cambaeth, and Semenath, i. e. Cambay and Saumnat.

The territory of Bombay, or as the Portugueze write it Bombaim, is ſeparated from Salcète by a channel, which makes it an iſland. The Engliſh obtain'd Bombay by the marriage of Charles the ſecond with the Infanta of Portugal, in 1662. The bay is ſpacious and includes ſome iſlands, one of which is remarkable for the figure of an elephant as big as the life, and a pagoda, both cut in a rock. The unwholſome air of Bombay is an inconveniency, not to be recompenced by the advantage of its ſituation, were it not that intereſt induces us to trade thither. The Engliſh make its latitude in 19°; the Map of India add's ſome minutes, for which I will not pretend to argue. Oppoſite Bombay, * near the continent, are the iſlands named Caranja, † over-againſt which is the mouth of a river, named Nagotana. Ptolemy makes the enterance of what he calls *Nanaguna* in a part like this: It is true indeed, he makes this river come from a very great way in-land, which next to Nerbedah (the *Namadus* of Ptolemy) would agree better with Tapti, which riſes beyond Brampur and empties itſelf below Surat, than with Nagotana, which comes from the hills at a little diſtance from the coaſt: But Ptolemy is very incorrect in his Geography of India, and guilty of many miſtakes: He makes ſeveral branches of a river, with particular names and with different mouths, to proceed from Nanaguna on its right ſide, and approaching towards the ſea; and we cannot do better in favour of Ptolemy, than to take theſe channels for thoſe we ſee run from Nagotana and Caranja, beyond Baçaïm, and which ſeparate from the continent this narrow tract of land, which makes the ſea-ſhore.

This is now the proper place to mention Concan (the maritime and Weſtern part of Decan) which extends as far as Canara, beyond Goa. In the relation of a Mahometan traveller, publiſh'd by the abbe Renaudot, there is mention made of Kemkem, as a country limiting the dominions of the Indian monarch, called Balahara. In the latitude of Bombay, on a ſteep hill, fortified by nature, is a caſtle, which ſerved as an armoury to the famous raja Cievogi or Sevagi, ‡ who became powerful for near a century in this mountainous country, by uſurping it from the king of Viſapur; and pillaged Surat in 1664. Behind thoſe mountains, as we are told by Barros, ſpring two rivers, Cruſuar and Benhora, the firſt to the Northward of the other: Theſe rivers, uniting in the environs of Andanagar, according to the ſituation of the ancient maps given to this town, which was one of the conqueſts of Ekbar in Decan, form the great river Ganga, treated of in the foregoing ſection, || where I ſhew'd the manner of its joining with the Ganges. There are other opinions of this river, and ſeveral others which ought to join it in its paſſage, before that it croſſes the different roads, which lead from Avreng-abad to Bag-nagar: Beyond theſe places, the want of intelligence concerning a great ſpace of country, leaves us without any account of the courſe of this river, 'till we take it up again towards the place where it divides into ſeveral channels, to get into the Ganges and the ſea. One cannot but conclude it was for want of better informing themſelves from Barros, and even of conſulting ſome parti-cular maps, drawn in conformity thereto, that the head of the Ganga hath been unknown to former geographers, who have compiled maps of India; and that in the map entitled Côtes de Malabar & de Coromandel, the rivers are there deſcribed in ſuch a manner as not to admit of a paſſage, and thwarting the way to the River Ganga.

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* Or rather to the Southward of Bombay.

† This is only one iſland; but being high mountainous land at each end, and low in the middle, it appears like two iſlands at a diſtance.

‡ Mr. Groſe makes this Sevagi or Sevajee, the ſame with Sahou or Sow-Raja, and the founder of the Marattas; ſee his voyage to India, Page 119. || Page 31.

Beyond

Beyond Nagotana, and at the enterance of a river, is the town of Chaûl, † poſſeſſed by the Portugueze, but greatly ruinated at preſent from what it has been: Its caſtle is on a point of land, almoſt an iſland, ſtands on a hill, and is known by the name of *Morro de Caûl.* On the left hand of the enterance, which is quite ſpacious, the Iſland of Calaba is occupied by one of the *Angrias*, who are pyrates by profeſſion, and greatly moleſt the trade on this coaſt; and whoſe principal place called Vizindruk * is a fort upon a rock, laying at the mouth of ſeveral rivers, in 17° 10′, ‡ about 30 leagues beyond § Chaûl. They are vaſſals of Sahou-raja, ſovereign of the *Marates*, who of late years have diſtinguiſhed themſelves by laying waſte great part of the peninſula of India. The country along the coaſt of Coromandel formerly belonged to them; and 'tis from a prince of that nation, that the French obtain'd the ſettlement of Pondicherry: But the Moguls extending their dominions to the extremity of the peninſula, obliged them to retire into the mountains, which lie along the Weſtern coaſt, from whence they infeſt all the plain to the Eaſtward, even as far as the ſea coaſt, by taking advantage of the diviſions which ariſe between the different powers eſtabliſhed by the Mogul's authority; but which the inability of the government, ſince the death of Avreng-zebe, has not been able to keep in due obedience. Though we cannot exactly determine the limits of Sahou-raja's country, the general notion is that the Marates poſſeſs all that extent of country which the Indians call *Gattam*; or the mountains from the latitude of Bombay to that of Goa. The reſidence of Sahou-raja is at a town called Satara, || the ſituation of which we are partly ignorant of. The Portugueze having been at war for ſome years with a prince in the neighbourhood of Goa, ſubject to Sahou-raja, I had recourſe to M. le Cerda, embaſſador from Portugal to the French king, to acquire ſome knowledge of the ſituation of Satara; and by means of a letter from M. d'Almeyda, count of Aloma, who, during his vice-royalty at Goa, obtained great advantages in the war above-mentioned, I learned that Satara is on the Gattes, about eight days journey from Goa, and nearly the ſame diſtance from Bombay; ſo that theſe three places, Goa, Satara and Bombay, make a triangle. In the way from Goa towards Satara, you come to a little place depending on the king of Sunda, called Sanquelim, from thence to Caliapur, the reſidence of a prince named Sambagi-raja; thence to Satura: From whence we may conclude, that Satara ſhould be placed about $2° \frac{1}{2}$ or $\frac{5}{7}$ to the Northward of Goa, and perhaps ſome degrees from its meridian to the Eaſtward: But this computation is not exact enough for me to inſert Satara in the map.

I now return to the Angrias: Theſe ſea robbers have been ſettled where they are, from the remoteſt antiquity; Ptolemy deſcribes a nation that he calls ἀνδρῶν Πειρατῶν, about the mouths of the River *Nanaguna*; alſo the author of the Periple and Pliny both make mention of it. Next to Chaûl is Danda-rajapur, ‡ a fortreſs on an Iſland, which defends the enterance of the river. The chart in the Engliſh Pilot confounds Danda with the river which falls into the ſea by Chaûl. In another particular chart of this coaſt, Danda is omitted. Siſerdam is the next place remarkable, foraſmuch as authors place in this latitude a town called Sefarê, with the ſurname of el-Hind, to diſtinguiſh it from Sefarê el Zenge, which is Sofala on the coaſt of Africa, or in the country of Zengis, which gave name to what is commonly called the coaſt of Zanguebar. To this poſition of Sefarê, or Siſerdam, I think the place called by Ptolemy *Supara*, ought to be removed; though he makes it precede the mouths of Nanaguna. The port of Sibor, mentioned by Coſmas, upon this coaſt, may be alſo taken for the ſame place, for beſides that

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† Or Choul.

* Alſo Iadrac or Izendrook, but better known by the name of Gary, Gariah or Gyriah, taken by the admirals Watſon and Pocock, in 1755.

‡ Or rather in the latitude of 16 deg. 25 min. See the New Directory for the Eaſt Indies, page 153; and is 47 leagues at leaſt diſtant from Choul. § Or to the Southward.

|| Mr. Groſe ſays he keeps his court, or rather head-quarters, at the fort of Raree in the mountains of Decan, which is reported to be the moſt impregnable place in the known world: See its deſcription in his voyage to India, page 137. As alſo his account of the origin of the Marattas, and the Angrias.

‡ Dande Raja-pore lies about 7 league. to the Southward of Chaul, and belongs to the ſedee, who is the Great Mogul's admiral.

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we are to underſtand that the vowels are indifferent in theſe denominations; the conſonants *p* and *b* are confounded; and the *p* and *f* changed, as in the word Fars, which denotes Perſia; and ſeveral others. This place (Supara) will derive great fame by being taken for the *Ophir* of Solomon, ſuppoſing that the opinion of De Lucas of Holſtein (in his Annotations on Ortelius) may be preferr'd to that which places Ophir upon the coaſt of Africa.

Next to Siferdam is Dabul, ‡ ſituate at the enterance of a great river, which coming from pretty far in-land, croſſes the Gattes to deſcend into the maritime country. Linſchoot makes the latitude of Dabul 18', Mandelſlo only 17° 45': It is certainly placed too far Southerly in the table of Pimentel at 17° 30'.* There is a ſea chart wherein Dabul is placed as high as 18° 15', including no more than 16 or 17 geometrical leagues between Bombay and the enterance of Dabul, which in fact is more than 25. † Zenghizara, Giria, Vizindruk come next: There is a particular plan of Vizindruk ‡ given, with ſeveral others of different places on the ſame coaſt, by Henry Cornwall, an Engliſh captain. From thence I proceed to the River Rajapur, which is navigable as far as two days journey from the ſea. Rajapur †† is on the left hand; and before you come thither, § you meet on the right hand with Ceitapur, || where the French had a ſettlement about 70 years. Father Vincent-Maria ſays, that at the mouth of this river is the fortreſs of Carapatan, ſeated upon a rock, which the ſea waſhes on three ſides All the maps that I know of, and among the reſt a French Manuſcript one, where the enterance of Rajapur is more particularly deſcribed than any beſides, make Carapatan to the Southward of the enterance of Rajapur: And in the table of Pimentel it is made 3' more Southerly than Ceitapur. Pietro della Valle makes alſo a diſtinction of places in theſe Words: *paſſammo prima Raiapur, e poi Carapaten.* There can be no difficulty in ſuppoſing a channel of communication between Carapatan and Rajapur. To conclude, I will not heſitate to declare that the maps in general of this coaſt are not ſo accurate as might be expected from its having been ſo long frequented by Europeans. We may here mention a map made of this place, where Rajapur and Ceitapur are repeated twice ſucceſſively.

Paſſing over the country of Mollondi and the prince of Bonſolo, ** with whom the Portugueze were laſt at war, we arrive at the territories of Goa. I am indebted for the manner of its appearance in the map of India, to a particular map I had from Portugal; but I muſt own, that the ſcale of that map not being exactly known to me, I am afraid I have given the continent in this map rather too much extent, and my unwillingneſs to omit any of the particulars I had acquired, may perhaps have occaſioned this exceſs, as it is uſual, rather than to fall into the contrary default. I have found out the diſtance from the enterance of Goa to Vingroden or Vingrela (a Dutch ſettlement there) by which I imagine this ſpace ſhould be leſs than in the Map of India: The Portugueze map I have copied in this part extends from Reûti to Cape Rama. With regard to the territory of Goa, it conſiſts (excluſive of the iſland which includes the town) of two ſmall diſtricts, which the Portugueze, notwithſtanding, call *Provincias*: Bardez to the Northward of the iſland, and Salcèta to the Southward: That of Salcèta is repreſented as a peninſula, though heretofore it has been made an iſland. The country of the prince or king of Sunda, bounds the government of Goa on the South. I could not find in the Portugueze map,

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‡ Here the Engliſh had once a factory.

* Sir Henry Middleton obſerved the latitude in the road off Dabul 17 deg. 42 min. and Capt. Dounton makes the South point thereof 17 deg. 34 min.

† It muſt be but very little more if any, according to the bearings and obſervations of thoſe ſhips which have coaſted theſe parts; though, as this coaſt is but little frequented, on account of its being to ſtrewed with corſairs, the diſtances we have of the ſeveral places between Goa and Bombay are but little to be depended on: For having been variouſly repreſented and miſplaced by authors, they have frequently been miſtaken one for another.

‡ If M D'Anville had conſulted Capt. Cornwall, he would there have found that he underſtood Gyria and Vizendruke as ſynonymous names for the ſame place, which he makes in the latitude of 17 deg. 10 min.

†† i. e. The town of Rajapur. § The River Rajapur. || Or Geitapur, according to the *Neptune Oriental*.

** Bonſulo in the map.

the name of Mandoa, commonly given to the river coming down to Goa, but rather that of the *Ganges*, a common name for a river, as I have elſewhere remarked, † this river being, as well as the Ganges, reputed ſacred; and ſuppoſed to have the virtue of purification: Upon the whole, this Ganges doth not ſeem very conſiderable; and the ſprings thereof are unknown to me; but 'tis a miſtake in the maps, to carry the courſe of it up to Viſapur, ‡ inaſmuch as that of Kriſhna, thwarting the way from Goa to Viſapur, intercepts its paſſage, as we are informed.

The iſland of Goa, and its dependancies, as far as the river Aliga, which terminates Concan, or the maritime part of Decan, had a particular prince called Sabaï, when the Portugueze made the conqueſt of Goa. According to Jarric, this Sabaï was a Saracen, that is to ſay, a Mahometan; and yet the Portugueze hiſtorians call him a Pagan, which makes him of Indian extraction. Idal-khan, or Adel-khan, from whom Alphonzo d'Albuquerque took Goa, in February, 1510,* and for the ſecond time in November, 1511, was the ſon of Sabaï, as we learn from Jarric; whereas this Adel-khan, according to the ſame § hiſtorians, was a Turkiſh captain, whoſe proper name was Kouf; and who, dividing with Nizam-maluc the government of this coaſt, and occupying the Southermoſt part thereof, made himſelf acknowledged as ſovereign by Sabaï, prince of Goa. Beſides theſe hiſtorical contradictions, we way obſerve another, from different memoirs: namely, that the diſmembering of Decan, by the uſurpation of divers princes, chiefly Nizam-maluc and Edel Shah, which is the ſame as Adel-khan, happened about the middle of the 16th century; whereas Adel-khan is found here to have lived in the beginning of the ſame century: This is ſufficient to ſhew the difficulty of clearing up the revolutions which preceded the preſent ſtate of affairs in theſe countries of India. We are convinced that the preſent ſituation of Goa does not at all differ from the ancient one; ** nevertheleſs the Portugueze maps place what they call *Goa Velha* on the Southern branch, which ſeparates the iſland from Salcèta, or that of Murmugaon. Martinière, in his Directory, certainly exaggerates in giving the city of Goa an encloſure of walls, 4 leagues in circumference. || Let us ſee farther; Mandelſlo having ſeen Goa, ſays, that the town has neither walls nor gates, and that it has nothing but its ſituation as an iſland to ſhelter it from the inſults to which an open place is liable. ‡

The poſition of Goa, as well in longitude as latitude, is laid down from the obſervation of father Noel, a Jeſuit, whoſe aſtronomical determinations have been adopted by the Royal Academy of Sciences, in the Connoiſſance des Temps. Geographical intelligence doth not penetrate far

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† Page 8. ‡ Viſiapur in the map.

* Gemelli ſays it was firſt taken in 1508, without any bloodſhed; and that Hidalcan or Adel-Kaun retook it ſoon after: But Albuquerque recovered it again in 1510, with the ſlaughter of 7000. But according to extracts from Caſtanneda, Barros and Faria y Souſa, it was taken in February, 1610, loſt again the June following, and retaken in November the ſame year.

§ Portugueze.

** By the ancient one, M. D'Anville here can mean only that which Albuquerque took in 1510: But this does not argue but that the town which lies on the South ſide of the Iſland of Goa, and is well known to the inhabitants thereabouts, by the name of Old Goa, might be inhabited, and go by the name of Goa, before the other was built: And this is far from being improbable; for a place ſeldom, if ever, acquires a name, eſpecially by univerſal conſent, without ſome analogy; and I do not find this place is known by any other. See its deſcription in Fryer, page 154.

|| Gemelli, who was at Goa in the year 1695, confirms this, ſaying, that the compaſs of its walls extend full 4 leagues.

‡ It is notoriouſly known to the contrary; and all other authors who have treated thereof deſcribe it as walled about, beſides other very ſtrong fortifications. Mandelſlo was at Goa in 1639, which is earlier than moſt of the other relations; which might induce one to imagine this city was walled round after he was there; yet we find that at the firſt taking thereof, by the Portugueze, Albuquerque was brought in great ſtate to the city, and received the keys in form at the gate: Alſo, that being beſieged again 4 months after, by the Moors, we are told that they encamped with 55000 foot and 5000 horſe againſt the city (whither the Portugueze retired) playing their cannon to good effect; and yet it ſuſtained a ſiege of 20 days. Likewiſe in 1573, we find it ſo ſtrongly fortified as to hold out againſt an army of 35000 horſe, 6000 elephants, with 250 pieces of ordnance. M. Delon, who was there after Mandelſlo, ſays, that it (meaning Goa) is ſurrounded with a wall, though, at that time, of but little ſtrength: but he gives this reaſon, that the avenues to the city were ſo well guarded as to render needleſs any other works to defend it againſt the attempts of an enemy. Fryer ſeems to unravel this, in ſaying "A mile wide of this city we entered a "gate that was ſtrong, to which the wall is contingent, that compaſſes this better part of the iſland together with the city." Page 155.

into

into the continent, in the latitude of Goa: And were it not for the deſcription of a road (for which we are indebted to Mandelſlo) from Goa to Viſapur, and from Viſapur to Dabul, geography would be intirely naked in this part. Some names of places, which I have found pretty correct upon this road, as far as I have been informed of the neighbourhood of Goa, ſerve to render ſeveral others doubtful: I have herein obſerved even an error of the greateſt conſequence, which is the giving the diſtance in leagues, in the computation, which ſhould be only coſſes; but as the difference is one half, the error is leſs doubtful, and the eaſier detected. According to Pietro della Valle, whom we may reckon among the moſt judicious travellers, the name of Viſapur, to be correct, ought to be written *Vidhiépur*: He even aſſerts, that the name of Biſnagar is a corruption of *Vidianagar*: But who ſhall dare to contradict cuſtom, in ſuch familiar denominations, and run the riſque of having what they intend for a correction, taken for a fault?

The coaſt under conſideration was known to the ancients by the name of *Limyrica*: But I muſt own, that, after much ſtudy, it is pretty difficult to apply to the places the deſcription we find of them, either in Ptolemy, or in the author of the Periple. Immediately after the diſtrict of the pirates, Ptolemy places *Tyndis*; and the author of the Periple likewiſe mentions this place as one of the chief ports of the country called Limyrica: I find it conformable, as well in name as ſituation, to the place of Danda,* above-mentioned. One place, which I would gladly find out, is that of *Muziris*: Though Pliny cautions navigators to avoid this place, on account of the neighbouring pirates; it appears, nevertheleſs, by the author of the Periple, that it was the moſt frequented port on this coaſt; and, as he places it next to Tyndis, without any other place between them, and even computes the diſtance at about 500 ſtades, we cannot be much out of the way,† and run as far as Calicut, according to the opinion of father Hardouin, in his notes upon Pliny: It muſt likewiſe be at ſome place where the landing is difficult, to agree with what Pliny remarks as an inconveniency to this port; that the merchandize cannot be landed there but by the means of boats for that purpoſe: If ſo, I do not ſee any place more likely at preſent, upon this coaſt, than that of Viſindruk;‡ and it ſeems as if the name of Giria, which lies oppoſite to it, preſerved ſome analogy to the denomination of Muziris, which is at it were hereby abbreviated. This port belonged to a king called Cerobothrus,

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* Danda Rajapur.

† What, not far out of the way, when after having fixed Tyndis at Danda, and Muziris is deſcribed not only as the next place, but even the diſtance computed at about 500 ſtades, which is not quite half a degree, according to M. D'Anville's own way of reckoning, page 19, to place it at Calicut, which is above 7 deg. off? This muſt be very ſurpriſing indeed: but ſuppoſing Danda to be the ancient Tyndis, I ſhould rather be induced to take Chaul for the ancient Muziris, which will agree very well with the diſtance, and its being the next place of note to Danda; beſides, it is reported to have been formerly a place of great trade: And although it may be objected againſt, on account of the harbour's being capable of receiving ſhips of burthen, at high water, which will not agree with Pliny's account; yet, as there is now (according to Capt Cornwall's plan) a very large and ſhoal bank in the middle of the river; and we have an account of a terrible earthquake, which happened in the gulf of Cambay, in 1525, when Vaſco de Gama's (the Portugueze vice roy) fleet (although a dead calm) on a ſudden was violently agitated thereby; and is there not the greateſt probability that it might affect this harbour at the ſame time? Indeed Calicut is not without its claim, both on account of the ſhoalneſs of its road, and its having been, before the Portugueze found the way to India round the Cape of Good-Hope, the chief trading port on this coaſt: And although the pirates which Pliny cautions againſt, might have their ports, and dwell to the Northward; without doubt they would cruize with their veſſels in the fair way to the principal trading place; but then we muſt ſeek for another ſituation for Tyndis, than Danda. Heylin, in his Coſmography, places Tyndis among thoſe cities, which lie on rivers of the ſame name; and makes the River Tyndis to deſcend from a hill called Uxentius; the ſituation whereof I ſhall not at preſent pretend to determine

‡ If Vizindruk be the ſame with Giria, as moſt authors who have treated thereof ſeem to think; and not one that I have met with or heard of, affirms the contrary, it is far from anſwering the deſcription here given of the ancient Muziris, in any one particular; having at the leaſt 4 and 5 fathoms at the entrance into the harbour, and capable of admitting ſhips of the largeſt burthen, witneſs the Engliſh fleet under admiral Watſon, in 1756; and it is at more than twice the diſtance of 500 ſtades from Danda, which M. D'Anville has concluded on for the ancient Tyndis; and beſides, is the chief harbour of the pirates; and as it is the propereſt place on the coaſt for that purpoſe, its not improbable but that it might be ſo in Pliny's time: Or otherwiſe he muſt ſuppoſe the pirates country was to the Northward of Tyndis, ſince that is deſcribed as bordering thereon; but I can ſee no reaſon for ſuch a concluſion.

according

according to Ptolemy; or, as it is read in the Periple, Ceprobotus; and in Pliny, Celebothras. Ptolemy deſcribes a royal town of this prince up the country, under the name of *Carura*, which perhaps may be the ſame as that known to us by the name of Kaûri; which, by its ſituation, nearly anſwers to the latitude of the place which I take to be Muziris.

I had like to have forgot another port, mentioned by Coſmas, as one of the principal on this coaſt, and likewiſe by the author of the Periple, which is *Calliana*: Coſmas ranges this port, (in the order he ſeems to follow from North to South) before Sibor, which I take for Siſerdam; and I think may not improperly be placed in the neighbourhood of Bombay, at Caranja, which name may probably be a corruption of Caliana, by changing the liquid *l* into *r*, as ſuch a change is common to the Portugueze, who ſay *branco* for *blanco*, *prata* for *plata*. But there is another place to ſeek beyond Muziris, which is *Nelcynda*, in the author of the Periple; *Melcynda*, in Ptolemy; and the ſame whereof Pliny ſpeaks, under the name of *Necamidôn*, which he gives as the name of a nation.

According to the author of the Periple, Nelcynda is ſituate about 120 ſtades from the ſea, up a river, at the mouth of which is a port called *Barace*; and this river is probably that which we find in Ptolemy, under the name of *Baris*, as the affinity of ſound inclines us to believe. A diſtance nearly equal to that from Tyndis to Muziris (about 500 ſtades) which the author of the Periple makes before you come to the port of Nelcynda, will prevent us from being far out of the way, and all that we can allow, without being ſuperfluous in computing the diſtance given, is to reach Goa, * which by the advantage of its ſituation, muſt have been always remarkable upon this coaſt: I am apt to believe that the port of Barace, and the enterance of the River Baris, is that of the channel which ſeparates the canton of *Bardez* from the Iſland of Goa; and that Nelcynda will be found ſome where up in the country of Sunda, ‖ which ſurrounds Goa on the Eaſt and South. Pliny relates that a canoe, of one entire piece of wood, *mono-xyla*, that is to ſay, hollowed out of the trunk of a tree, brought to Barace the *Piper* of the country, called *Cottonara*; therefore we cannot miſtake this country to be Canara, which produces the beſt pepper, and which lies next to Concan, the boundary whereof is commonly allowed to be the River Aliga, a little way from the dependancies of Goa. † A very powerful king, named Pandion, whom we find in the ſequel to have dwelt towards the Southern extremity of the peninſula of India, extended his empire as far as Nelcynda; Pliny and the author of the Periple agreeing, that this place was under that prince's government. When the places ſought after have been buried in obſcurity, the diſcuſſion thereof is certainly a work of no ſmall advantage.

The River of Aliga divides Concan from Canara. The Engliſh have a ſettlement at Carvar, ‡ at the bottom of the bay, which receives one of the branches of this river: The point of land which forms this bay, is hid by the Anke-dives, § or Five Iſlands; on the chief of which is a Portugueze fort, the foundation whereof was laid by Francis d'Almeyda, who ſet out from Lisbon on his voyage to India, in 1506. Father Vincent-Maria ſpeaks of Canara, which he travelled over lengthways, as one of the beſt and moſt agreeable countries of India: The maritime part is pretty much confined by the Gattes; the ſummit whereof, in ſome places, is but 4 or 5 leagues from the coaſt. The principal places along the ſea-ſide are Onor, Barcelor, and Mangalor. Abulfeda ſets down theſe places in their proper order: The country he calls

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* This is being not over ſcrupulous with a witneſs, when the diſtance is given at about 500 ſtades, to ſtretch it to above 1500, ſuppoſing Vizadruk to be the ancient Muziris. I make no doubt but that Goa muſt have been very early, a place of note, for its convenient harbours; but why therefore muſt it be ſuppoſed the ancient Barace: Indeed, if from hence, in or near the given diſtance of 120 ſtades from the ſea-ſide, we could meet any thing tolerably like the name of Nelcynda, it might be ſome inducement to fix it here: But after all we are only told that Nelcynda will be found ſomewhere in the Sundah Raja's country: Who knows that? perhaps it may; but I have not confidence enough to affirm it.

‖ Or Sundah. † To the Southward. ‡ Or Carwar. § Anjedives.

Menibar

Menibar, begins, as he ſays, at the town of Sendabur, ſituate on a gulf of the Green-ſea; after which comes Hennur, then Baſrur, and farther on Mengerur. The map hereabouts is grounded on as good authorities as any part of this coaſt; and the travels of Pietro della Valle, in this country, furniſh us with the ſituation of ſome places in-land. Setting out from Onor, and croſſing the mountains, he came to Ikkeri, the capital of a particular ſtate, which a naïk, * called Venktapa, then founded (towards the beginning of the preceding century) by taking up arms againſt the king of Biſnagar. It is aſtoniſhing to think that the relation of Pietro della Valle being in every body's hands, geographers, in their particular maps of India, ſhould not have conſulted this traveller. According to the chart of the coaſts of Malabar and Coromandel, and the copy made of it in Germany, Gorcopa, or rather Garſopa (formerly the reſidence of a princeſs, whom the Portugueze called *Reyna da Pimenta*, or the Pepper Queen) is placed about 20 ſea-leagues from Onor, whereas Pietro della Valle explains himſelf thus: *Per lo fiume, contr' acqua à vela e à remi andammo, facendo circa à* tre leghe *di camino, che tanto appunto è da Onòr à Garſopà.* The town of Ikkeri, omitted in theſe maps, and ſituate beyond the Gattes, a great way beyond Garſopa, cannot be reckoned above 13 or 14 ſea-leagues from Onor, according to his deſcription.

Pietro della Valle has likewiſe deſcribed the road from Ikkeri to Barcelor; and having landed at Mangalor, he mentions ſeveral places thereabouts, and among others that of Olala, about two miles to the Southward of Mangalor, lying cloſe between the ſea-coaſt and the mouth of a river, having before it a wall, in form of a curtain, and flanked with two towers: *La terra*, ſays this traveller, *è tutta aperta; fuor che da una banda, verſo la bocca del porto, tra un mare e l'altro, dov'è tirato un muro debole, con foſſo, e due baſtioni né confini, di poca conſideratione.* Can this have given any authority to draw near Mangalor, in the chart of the coaſts of Malabar and Coromandel, a wall about 20 leagues in length, and which doth not end 'till it is brought to the ſummit of the mountains? The exiſtence of a wall ſerving as a ſeparation between Canara and the kingdom of Cananor, where Malabar begins, doth not appear doubtful, ſince father Vincent-Maria ſays he had ſeen it (book v. chap. 3.) *vedemmo poco diſtante la cinta di muro, laquale ſtendendoſi per due giornate, dalla Montagna ſin' al mare, divide queſto, (regno di Canara) da quello di Cananor.* But, the place where this wall is raiſed, father Vincent makes near a fortreſs named Décla, which may be placed at two days journey, or about 15 leagues beyond † Mangalor.

'Tis about the heighth of Mangalor, on the other ſide the Gattes, and moſt probably from theſe mountains, that there iſſues a large river, of which Barros gives us an account: He makes indeed the ſources of this river to ſpring up alſo in the parallel of Cananor and Calicut; but it appears that they are ſome other rivers, which, taking their riſe alſo from the Gattes, form that of Caveri, by uniting thereunto above Shiringa-patnam, the capital of Maiſſur; and will not allow the ſource of that I am ſpeaking of to be ſo far to the Southward: It is called Nagomdii in Barros; but I would feign read Nago-nidi, becauſe *Nidi* is the common name of a river in India, and the ſame with that of *Nadi*, ſpoken of elſewhere: § This river runs to the Northward, according to Barros, as far as the latitude of that of Aliga, then inclines to the Eaſtward, and runs by the royal town of Biſnagar, whence, continuing its courſe towards the ſea, it conveys its waters thereto by two channels, about Maſulipatnam and Gaudewari. This river was not to be met with in the maps, and what Barros ſays of its mouths agreeing with Kriſhna, it is evident that it joins that river; and I take it to be the ſame river which the Memoirs of the Jeſuits induced me to ſpecify under the name of Tungé-badra, in a map I drew in 1737.

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* Or, as it is in Della Valle, Venk-tapà Naicka, ſignifying, perhaps, his being of the Naires caſt.
† Or to the Southward of Mangalor. § Page 8.

I have ſpoken of Décla as a fortreſs, not far from the wall which divides Canara from Malabar. The name of Malabar, in Abulfeda, is written *Menibar*: In Marc-Pol * we read *Melibar*. I am of opinion that the term *Bar*, in this denomination, ſignifies a maritime country, and anſwers to the Greek word Παραλία. According to Abulfeda, Canara ſhould be compriſed in Malabar; but really what is underſtood by Malabar, with any degree of exactneſs, is included between Mount Déli, † and Cape Comorin; and it is very abſurd to give the name of Malabar to all the Weſtern coaſt of the peninſula of India, without any diſtinction. Our firſt object, upon entering Malabar, is a river, which leads to a place named Neliceram, diſtant in a right line 3 ½ French leagues from the mouth of that river. In the deſcription of the coaſt, and the enumeration of the places bordering upon the ſea, given by Barros, I find Nilichilam, between the River Cangerecora (where he fixes the limits of Canara) and the town of Cananor. In father Vincent-Maria, there is mention made of Nelicorano, between Cananor and the frontiers of Canara at Décla: This ſituation perfectly agrees with Neliceram, the name whereof is not ſo altered by the authors I have quoted, but it may be eaſily reconciled: And what makes an enquiry into this poſition more particularly intereſting is, that the *French* India Company have lately erected a ſettlement there. The river which carries you up to it, receives two others a little above its enterance, Ramatali and Cavaye. It runs parallel to the coaſt, from which it is ſeparated only by a ſpit of land; and we find this river very ſpacious almoſt to Neliceram, its common breadth being about 400 toiſes; but it narrows apace after that. Father Vincent-Maria ſays he croſſed in this part a river wider than the Pô; and the name of Ciegnacera, that we read of in his account, induces one to think it is Cangerecora: ‡ However, as Barros reckons 5 leagues between Cangerecora and Mount Déli, ſuch a diſtance cannot agree with the enterance of Neliceram river, which is but about 3500 toiſes from Mount Déli: Whence it reſults, that if Cangerecora river be taken for that of Neliceram, as ſetting bounds to Canara, it muſt be in ſome part of its courſe above Neliceram, in about the latitude of Décla, and not at its mouth: For the 5 leagues, which the Portugueze author reckons between Mount Déli and Cangerecora, may be computed at 17000 toiſes, whereas the diſtance, as I underſtand, from Neliceram to Mount Déli, is but about 13000. ‖

Mount Déli is a remarkable place on this coaſt, forming a point in about 12° 5′ of latitude. Cananor, whoſe diſtance is about 4 ſea-leagues to the S. Eaſtward, has been obſerved by father Thomas, a Jeſuit, to be 11° 58′. The name ſeems to be *E'li*, rather than *Déli*. Abulfeda writes *Ras-Heïli*, or the head of Heïli; and the diſtance, with regard to Mengerur, which he makes at three days journey, appears very likely, inaſmuch as the latitude of Mangalor is about 13° 5′. In Marc-Pol we find that one of the kingdoms, on this coaſt, is that of E'li or Héli, according to the different readings of the manuſcripts. I think we may place the port, which Ptolemy mentions on this coaſt, under the name of Ἐλάγκου, at Mount E'li, as I know no other place that agrees with it ſo well. The ſea forms a bay to the Southward of the Promontory; and on the point there is a caſtle. The kingdom of Cananor is one of the moſt conſiderable upon this coaſt; and though the country is divided into ſeveral lordſhips or principalities, Colaſtri, king of Cananor, has the right of ſovereignty from the frontier of Canara to that

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* Or Mark Paul, a Venetian, who travelled in the 12th century.

† But the preciſe boundary is the great wall before-mentioned, which lies about 6 ½ leagues to the Northward of Mount Deli, or D'Eli, as it is in the map.

‡ Cergerecora in the map.

‖ It ſeems to me that the river which empties itſelf at Decla, is rather the Cangerecora of Barros; and although it is placed 6 ½ leagues from Mount D'Eli in the map, I find no particular authority for ſo doing. Thus the ſaid author will be rendered conſiſtent with father Maria, in fixing the boundary between Canara and Malabar, here; and alſo his Nilichilam will more plainly appear to be the ſame with Neliceram in the map, ſeeing it will then be found between that river and Cananor, as above deſcribed; whereas if Cargerecora be the river on which Neliceram is placed (and that even to the Northward too) it cannot be: So that we may venture to conclude the former was the river Barros took for Cangerecora, or elſe his Nilichilam will not agree with Neliceram.

of Samorin, which begins at the river Cotta. The Dutch at preſent poſſeſs the ſettlement which the Portugueze had erected at Cananor, under the vice-royalty of Almeyda. This part of India produces the beſt Cardamums.

Beyond * Cananor is Telicheri, † where the *French* had a factory, which they abandoned in 1682: The Engliſh are now ſettled there, and they have us for neighbours at Mahé, about 1 ½ league from Telicheri, erected by the *French* India Company, in 1725. Mahé is at the mouth of a river, which is navagable for ſome leagues, by help of the tide. The mountains are not above 5 or 6 leagues from the ſea; and the country, called Cartenattu, was under the government of a prince called Bayanor, who acknowledged the king of Cananor for his ſovereign. It may not be improper here to obſerve, that ſeveral places on the coaſt, and eſpecially Cugnali, ſerve for a retreat to the pirates, by which the ſmall craft are greatly annoyed in theſe parts. There was no town ſo flouriſhing in Malabar as Calicut, when the Portugueze, under Vaſco de Gama landed there, in 1498. Abulfeda, who wrote his geography about the year 1320, makes mention of Calicut, writing it Khaliat or Shaliat; in the ſame manner he writes Shinki, for Cochin. The Samorin reigning at Calicut, when the Portugueze arrived in India, was acknowledged as emperor, by all the inferior ſovereigns of the principalities of Malabar, but ſoon after loſt his prerogative and power, by the ill ſucceſs of his wars with the Portugueze, who thought it their intereſt to raiſe up the king of Cochin againſt him, which greatly contributed to weaken his authority. As for the town of Calicut, its foundation is attributed to Ceram-Perumal, who is ſaid to have reigned in Malabar with as much wiſdom as power, and whom the Indians have placed in the rank of their deities. The Epocha, given for the foundation of this town, is ſaid by Scaliger to be the 907th year of the Chriſtian Æra; and another carries it up to the year 825: So that it would be to anticipate time, to ſeek for Calicut in ancient Geography. The latitude of Calicut, according to the obſervations of father Noel, is 11° 17′. The French and Engliſh have each of them a factory here.

Beyond ‡ Calicut, the country (having been pretty much confined between the ſea and the hills) enlarges conſiderably, by the mountains turning off wider, the ſummit of which, in ſome places, is about 20 leagues from the coaſt. The adjacent country, along ſhore, is very low, and divided by a number of channels, formed by rivers deſcending from the mountains, ſeveral whereof run parallel to the ſhore, with now and then openings to the ſea. The repreſentation given of them in the Map of India is drawn from a particular map, for which we are indebted to ſome bare-footed Carmelites, ſent to the Chriſtians of St. Thomas, under the pontificate of Alexander VII. It is well known, that at the arrival of the Portugueze in India, they found Chriſtians there, who pretended to have received the faith of St. Thomas the Apoſtle: Theſe Chriſtians were pretty numerous in Malabar, and enjoyed great privileges. Coſmas the hermit, who wrote in the 6th century, had already mentioned them, giving to the country the name of Calliane, which we muſt not confound with the port of the ſame name, elſewhere ſpoken of.§ The prelate, who had the ſpiritual government of thoſe Chriſtians, being ſent to them by the patriarch Neſtorian, of Aſſyria, the zeal of the Romiſh church ſought to take advantage of the ſettlements of the Portugueze in this country, to render theſe Chriſtians orthodox; and Alexis de Menezés, archbiſhop of Goa, applied himſelf ardently to this purpoſe in a council aſſembled at Diamper, in the center of Malabar, in 1599. Theſe new Catholics were then committed to the care of Jeſuits, whoſe order gave ſucceſſively, during the term of 60 years, four prelates to this church, which nevertheleſs is returned to its primitive eccleſiaſtical government. The loſs the Portugueze ſuſtained in Cochin, which was taken from them by the Dutch, in 1663, deprived the Carmelite miſſionaries of all hopes of ſeeing the fruit of their labours. The ancient ſee of the prelates of Malabar at Angamalé, has been transfer'd to Cranganor, with the title of an archbiſhoprick.

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* To the Southward of Cananor. † Or Tillecherry. ‡ To the Southward of Calicut. § *Calliana*, page 44.

Malabar is divided into a great number of principalities, ſtiled kingdoms, and which, by reaſon of their diſtant ſituation, and at the ſame time defended by the Gattes, have not been ſubjected to the Mogul's yoke, as ſuch like ſtates in the peninſula have been. All the Malabar princes are Gentoos; and many of them are even of the race of the Brachmans. Cochin is the moſt conſiderable town on this coaſt, and the Dutch have encompaſſed it with walls: Its latitude, obſerved by father Thomas, is 9° 58′. I ſhall here omit places of leſs note, in order to proceed to Coulan, or Kaulem, as it is written by Abulfeda. This town is there mentioned as the laſt in the country, which the Arabians call the Region of Pepper. It formerly had the pre-eminence of all the towns in the ſame country: Its foundation gives date to the common Æra of Malabar; and the Epocha anſwers to the year of our Lord 822. Marc Pol mentions Coilum as a kingdom. The Dutch ſettled at Coulan in 1661. Aninga, * which lies ſome few leagues beyond Coulan, is poſſeſſed by the Engliſh, who have a fort there. The remaining ſpace, as far as Cape Comorin, belongs to the kingdom of Travancor, on which coaſt, at a place called Coleſhei, † the *French* India Company have had a ſettlement for ſome years.

Ancient geography is very brief in this part of India. Ptolemy not knowing the bearings of all this extent of the coaſt, which terminates at Cape Comorin (which we find in this coſmographer by the name of *Comaria*) he has drawn the coaſt longitudinally, or nearly upon the ſame parallel, which trenches much more ſenſibly in latitude, than otherwiſe, and the fartheſt part of this ſpace, whereof our knowledge diminiſhes with the diſtance, is but of ſmall extent, and is ſaid to be the boundary of a people called Aii (Ἄιοι) to which a town named *Cottiara* is aſcribed as the capital. I am perſuaded that the name of this people may be found in Marc Pol, in what he calls the kingdom of *Laë*, near which he ſays is that of Coilum, which is Coulan. The manner in which this name is ſpelt in Marc Pol, differs only from that we read in Ptolemy, by the union of the antecedent article, which is no more extraordinary than to ſee the pronoun poſſeſſive joined to E'li, in what is now called Deli. We might produce many ſuch like examples, the reality of which will ſcarcely admit of doubt. As for Cottiara, without applying it to any one town at preſent more diſtinguiſhed than the reſt, we may ſuppoſe it exiſted in the place called *Ai-cotta*, whoſe ſituation is one of the moſt convenient upon this coaſt, at the enterance of Cranganor River, and which, by its name, compoſed of two words, ſeems to preſerve equally the name of the people, and that of the town: *Cot* or *Cut*, *Cotta* or *Cottey*, are Indian terms ſignifying a fortified place.

Before I conclude this ſection, becauſe I propoſe to treat of Cape Comorin, I ſhall ſay a few words about the Laque-dives, diſperſed in the ocean, between the parallel of Cochin and that of Mangalor. I copied them from a manuſcript chart I have by me, accompanied with a table of their latitudes; their diſtances from one another, and from the oppoſite coaſt. I had this chart from a perſon who had reſided in India; and I was informed that it was compiled by a pilot of Kalipini Iſland, which is one of the Laque-dives; and that it was drawn in 1717. Theſe circumſtances are ſufficient to procure this chart a favourable opinion; ‡ and

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* Or rather Anjango. † Coleſhey in the map.

‡ This chart was publiſhed by Capt. Cornwall, in the year 1724: But in M. D'Anville's map the iſlands to the Northward of 10 deg are all gradually brought down to the Southward of it; ſo that the Northermoſt part of Barrow Paul is here placed in the latitude of 13 deg. 10 min. whereas in Cornwall's it is laid down in 13 deg. 30 min. agreeable to the table of latitudes; but there is a bank runs out from each end for ſome leagues: On that to the Northward is marked from 10 to 20 fathoms. I have alſo two manuſcript charts by me, with tables of the latitudes, bearings and diſtances; the one Engliſh, the other French; but both ſeem to have been copied from Capt. Cornwall's; the Engliſh chart is copied pretty cloſe, only it gives different names to ſome of the iſlands, and has added one named Sur Paul, which the table thereunto belonging ſays may be little more or leſs than 8 deg 50 min. But this table differs ſomewhat from Capt. Cornwall's, in moſt of the latitudes, and length of the iſlands; and inſtead of giving the diſtances from the next iſland, gives the bearings and diſtances from the Northermoſt of the Maldives. The French one varies but little, either in the chart or tables, from Capt. Cornwall's, only the names

and it is certain that it repreſents theſe iſlands, their number, ſituation, and denominations, very different from any other map. I ſhall add a word or two concerning the Mal-dives, ſome of the Northermoſt whereof are ſhewn in the Map of India; but which are totally included in the firſt part of my Map of Aſia. A particular chart, made from the obſervations of ſeveral voyages to theſe iſlands, furniſhed me therewith: And what I have obſerved as moſt extraordinary, and at the ſame time true, is, that this chain of iſlands, which former maps extended to the Southward of the Equinoctial, do not even come down to that line; and Sua-diva, which is the Southermoſt of all the Mal-dives, falls ſhort of the Equator above a degree. Ptolemy ſeems to have known the Mal-dives, when he ſays, that before Taprobane there are a great many iſlands, the number whereof is made to amount to 1378. There is no occaſion to examine in what manner Ptolemy diſtributes thoſe he particularly ſpecifies: We ſee that the method of repreſenting the Mal-dives at preſent ſtands greatly in need of improvement.

I ſhall now return to the continent, and proceed to Cape Comorin. The coaſt of Travancor, which leads to it, bears more Eaſt and Weſt than former maps have made it, except thoſe of M. D'Après. † The Portugueze are greatly miſtaken herein; and Pimental, by making only one-third of a degree of longitude between Coulam and the Cape, at the ſame time he makes the difference of longitude 1° 5′, differs in the bearings about 30° from the map of India. In general, I have given the whole coaſt a greater obliquity to the Eaſtward than the Portugueze: For, according to the table of Pimental, Goa is but 1° of longitude to the Eaſtward of Surat; and between Goa and Coulam this table makes only two degrees.

The diverſity I have obſerved in the latitude of Cape Comorin, demands ſome enquiry: In the Engliſh Pilot it is 7° 50′; and a large manuſcript chart I have of the coaſt of Malabar, agrees therewith; alſo the table of Pimental ſhews this latitude in the ſame manner: I find two obſervations, one of father Thomas, made on a little hill that riſes to the Northward of the Cape itſelf, on which there is a pagoda; the other by father Bouchet, on the low land at the foot of the hill: The reſult of the firſt obſervation is 8° 5′, the latter 7° 58′. The former obſerver concludes that the mariners latitude of 8° muſt have been made out at ſea; whence we may infer, that the poſition of father Thomas, on the continent, muſt have been ſo near the pitch of the Cape as that they did not think it worth while to make any allowance for, judging it (perhaps) ſcarcely equal to a minute: So that by taking the medium between theſe two, we may conclude it to be ſomewhat more than 8°. The nicety of ſuch a diſcuſſion is, methinks, well judged with regard to ſo remarkable a place as Cape Comorin: And as this method of ſplitting the difference is the moſt natural, I propoſe to follow it in the Southern part of India.

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names are altered in like manner as the Engliſh manuſcript: It alſo has the additional iſland by the name of Cubello, the latitude of which in its table is made to be 8 deg. 24 min. and 90 leagues Weſt from Cape Comorin: However, theſe help to confirm the reality of its exiſtence; and it is laid down in both due South of the iſlands, called by M. D'Anville, Sotle-pol; by Capt. Cornwall, Scolepaul; and in the above-mentioned manuſcripts Riciffo and Riciffa. Notwithſtanding the Reſpect theſe charts and tables may claim, as they all ſeem originally to have been taken from the pilot of Kalipini or Qualpena, the Iſland Ketta or Keay, and the Northermoſt of the Maldives are proved to be laid down very erroneouſly, the former being found in the latitude of 8° ½ and the latter in 7° ½. See the New Directory, page 18 and 19; which is alſo confirmed by the Journals of the Warwick and Edgecote in 1751 and 1752.

† Author of the *Neptune Oriental*.

SECT. IV.

Of the MARITIME PART *of* INDIA, *from* CAPE COMORIN *to the* GANGES.

FROM Cape Comorin, the coaſt trenches E. N. E. as far as Point Manapar; and the Map of India makes this ſpace about 17 leagues: There are ſome maps which extend it to 19; but this is giving too great a breadth to the pininſula in general, as I ſhall take notice of by and by: And a particular Dutch chart of this coaſt makes it no more than 11 Dutch leagues, of 15 to a degree. From Manapar, the coaſt runs N. 13° or 14° E. as far as Vaipar, which almoſt all maps agree to make 15 ſea-leagues. Tutucurin, or Tuticurin, which is the principal place upon this coaſt, was obſerved by father Noel to be in latitude 8° 49′. From Vaipar to a point of the continent, which is only ſeparated from the Iſland Ramanan-koil by a narrow channel, the coaſt lies E. 15° or 16° N. and the diſtance is nearly the ſame as from Manapar to Vaipar, and doth not much exceed it: We may rely upon the maps drawn by the Dutch, who have ſeveral ſettlements upon this coaſt, in preference to thoſe maps, which having the error above-mentioned, in the breadth of the pininſula, have extended the laſt mentioned ſpace to 20 ſea-leagues. Thus, from Cape Comorin to the point of the continent, near Ramanan-koil, the diſtance, in a right line, evidently doth not exceed 42 ſea-leagues, though ſome maps extend it to 48 at leaſt: But the Dutch maps do not make it quite 40.

The coaſt juſt deſcribed is called *The Fiſhing Coaſt*, that is, for pearls, the moſt eſteemed in all the Eaſt. The curving of this coaſt, from Manapar to Ramanan-koil, forms a gulf, which we find in Ptolemy under the name of *Colchicus*, taken from a port he places in the gulf by the name of *Colchi*, which I flatter myſelf to find in that of Kilkar, laying between Vaipar and Ramanan-koil. Another place fixed by Ptolemy on this ſide of Colchi, named *Soſicure*, may be taken for Tuticurin. Ptolemy removes all doubt of the application we make of the gulf of Colchi, calling it *Colymbeſim Pinnici*, or the Shell Fiſhing, from whence they get the pearls.

The Iſland Ramé-ſuram, commonly called Ramanan-koil, or the Temple of Ramana, terminates the gulf, and anſwers to that which Ptolemy names *Cory*, which name he likewiſe applies to the promontory of the continent near this iſland: But, it is very improper, in my opinion, for him to join to the name of *Cory*, that of *Calligicum*, as proper to this promontory, which appears to me to belong to Cape Calla-medu, which name navigators have corrupted into that of Cagliamera, and even Cagnamere. Beyond Ramanan-koil is another gulf, which Ptolemy diſtinguiſhes by the name of *Argericus*; and this gulf being terminated by Cape Calla-medu, Ptolemy probably does not give two names inſtead of one to the former promontory, but rather

rather confounds the ſecond with the firſt. Mela mentions a promontory by the name of *Colis*, as that part of India, where, with reſpect to the Ganges, the coaſt begins to front the South. Denys Periégète ſpeaks of the ſame cape, as oppoſite the Taprobane. Therefore the name of *Colis* nearly enough reſembles the Indian word *Koil*. This term implies a temple, as in reality there is very famous one in the iſland adjoining to the promontory, which Ptolemy calls *Cory*: And as this iſland alſo exiſts in Ptolemy, Colis and Cory muſt mean one and the ſame place on this coaſt. Bochart (*Chanaan*, *Book I. Chap.* 46.) and father Hardouin, in his Notes upon Pliny, have taken the promontory Cory of Ptolemy, for Cape Comorin, by an error the more ſurpriſing, as it is ſo eaſy to trace Comorin in Ptolemy himſelf, under the name of Comeria. Bochart alſo miſtakes Colchi for Cochin, which is about 100 leagues from that town.

The country whereof we have been ſurveying the coaſt, from Cape Comorin, is that of Medura; and Marava, which lies contiguous, was one of its ancient dependancies: All the inland parts whereof, inſerted in the map, are taken from a particular one of the Jeſuits, which I made uſe of before, in that I drew in 1737, for the XXIIId Collection of Edifying Letters. This country formerly, for a great way round about, according to the Indian Memoirs, bore the name of *Pandi-mandalam*, or the kingdom of Pandi. Ptolemy indirectly makes the country of *Pandion* in this part of India; and the reſidence of the monarch thereof, he calls *Modura*: Now we know the capital of the country is called Madura; and though the preſent ſovereigns uſually reſide at a place in the North of their dominions, near the River Caveri, the name whereof is Tiru-ſhira-pali, they have preſerved the cuſtom of being inaugurated as uſual in Madura, the ancient capital. Theſe princes, on aſcending the throne, take ſucceſſively the name of Ielné-Var, in which we may diſtinguiſh one of the kingdoms, mentioned by Marc-Pol, on this coaſt: According to this author, that part of the continent, which faces the Iſland of Ceylan * is called *Maa-bar*, or the Great Indian; and this interpretation of Marc-Pol, is the more to be depended on, as *Maha* is an Indian term, and even uſed by ſome Scythians or Tartars, to ſignify *great*: Thus Maa-bar ſignifies the great region.† In Abulfeda we read Môbar or Mâbar, for dividing India into three countries, Gezrat, Menibar, and Mâbar, he ſays that this laſt begins about 3 days journey beyond Kaulem (or Coulan) which evidently leads us to Cape Comorin, where Madura begins. This country of Maa-bar is governed by five kings, according to Marc-Pol, the chief of which is that of *Var*, on the coaſt whereof the Pearl Fiſhery is carried on, out of which this prince appropriates to himſelf a tenth part: But, this circumſtance, not being reconcileable with Madura, the name of Var, given by that author to this kingdom, may as well be aſcribed to the title, which we ſee belongs to the kings of the country. In the Chineſe hiſtories, mention is made of Mâbar, and this name is by them written *Ma-pa-cul*, acc rding to the Chineſe method of dividing their words into mono-ſyllables, and of ſubſtituting the *b* for the *p*, and the *r*, leſs known among the Chineſe, for an *l*: But this country ought by no means to be removed to the coaſt of Surat and Goa, as is argued in a note upon the hiſtory of the dynaſty of the Moguls, *page* 212; which I mention here without the leaſt prejudice to the author, to whom the public is indebted for that hiſtory.

I ſhall here leave the continent of India to ſpeak of the Iſland of Ceylan: It is about 10 leagues diſtant from Cape Calla-medu; and the diſtance is not much greater between Ramanan-koil, and the point of Manar, which is only ſeparated from Ceylan by a narrow

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* Or Zeyloan: In the map Selen dive.

† Since *Maha* or *Mar*, as we are here told, ſignifies *great*, and in page 46 that *bar* is the common term for a maritime country, this of *Maabar* may probably intimate the greatneſs of its trade; and this is the more likely on account of the Pearl Fiſhery on the coaſt thereof, ſeeing pearls have been much in eſteem from very early ages, and conſequently ſought after by Merchants: For, I do not find this kingdom, even when united with Marava, to be of ſo much larger extent than other neighbouring ones, or that of Malabar adjoining thereunto, as to denominate it great on that account.

channel;

channel; and between Ramanan-koil and Manar there is a ſhoal, called Adam's Bridge. The Iſland of Ceylan is included within 3° 50′ of latitude, *viz.* from 5° 50 and ſome odd minutes, the latitude of Dondre Head, to about 9° 43′ the latitude of Point *das Pedras*, or of Stones, which ſome maps have carried up to the parallel of 10°. M. D'Après, in his *Neptune Oriental*, makes the bearings from Cape Comorin to Ponto-Gale, or Ponta de Gale, S. S. E. ¼ E. 3° S. * and concludes the diſtance to be 68 leagues. The Map of India makes it 70, which proceeds from Cape Comorin being made therein ſome minutes more Northerly than in M. D'Après: And this diſtance is right, even though the coaſt of the continent, between Comorin and Ramanan-koil were ſhorter; which is owing to the direction of the Weſtern coaſt of Ceylan. There are ſome maps of that iſland, which are not near ſo correct, eſpecially with regard to the coaſt, as the Map of India. The deſcription of the inland parts of Candi-uda, is taken from Robert Knox, an Engliſhman, who has annex'd a map to his relation. My deſign is not to enter into particulars, which the map expreſſes upon better authority than moſt other parts of India: But ſhall confine myſelf to the geographical repreſentation, by remarking, that the ſhape of this iſland differs conſiderably from other maps, which ſwell the Southern part more: This defect is general in moſt maps. In proportion as objects decreaſe, they almoſt always appear nigher than one, at firſt, is aware of: This obſervation ſhould make thoſe perſons circumſpect, who, in compiling maps, are not regulated by a certain knowledge of the diſtances.

It is well known, that the Dutch have taken all the ſettlements of Ceylan from the Portugueze: And in order to reſerve to themſelves, excluſive of every other European nation, the riches peculiar to this iſland, and eſpecially the cinnamon trade, they have taken poſſeſſion of divers places, and fortified thoſe parts of the coaſt moſt convenient for landing and ſettling. This iſland is ſaid formerly to have conſiſted of ſeveral kingdoms: That of Cotta was conſiderable, as it included the S. W. diviſion, where the cinnamon-trees grow; and which the Dutch call Canel-land, or the Land of Cinnamon. There are ſome remains of the capital, whence the kingdom took its name, at a little diſtance from Colombo, which is the chief place upon the coaſt. At preſent we know of but one kingdom in Ceylan, which is called *Candi-uda*, or the High Country, which is the innermoſt part of the iſland. In the Northern part, which is flat and leſs inhabited, they diſtinguiſh from the ancient iſlanders, a nation proceeding from the Malabars, or the neighbouring continent, who are called *Singalas* or *Chingulais*. I am ſurpriſed how ſome learned men ſhould queſtion (conſidering the ſituation which Ptolemy gives the *Taprobane*) whether or no that iſland was Ceylan: Suppoſing that the promontory Cory, to which Ptolemy oppoſes in expreſs terms, ἀντίκειται, and at a very little diſtance the *Boreum Promontorium*, or the North point of Taprobane, were not plain enough to find that of Comaria; † the vicinity thereof, and that of the Pearl Fiſhery, which Ptolemy mentions in the Colchian Gulf, ſuffices to give us a more conformable opinion thereof, than to take Sumatra for the Taprobane: Another point of agreement obſervable, is, that Ptolemy expreſſly mentions Ceylan by name, when he ſays that another name, by which the Taprobane was called, was that of *Salice*, and that of the inhabitants *Salæ*: For, in this denomination, it is eaſy to trace the name of *Selen-dive*, from whence is derived that of Ceylan, which cuſtom has eſtabliſhed among us; and from which it differs not eſſentially, if we ſuppreſs the Indian term *dive*, which ſignifies an iſland. It is common to read, in the Mahometan writers, *Serendib* for *Selendib*; but the changing *l* into *r* is ſufficiently authorized by cuſtom. Coſmas, who treats of Ceylan in a chapter by itſelf, writes *Sielediba*; 'tis thus, ſays he, the Indians call this iſland, which the Greeks name Taprobane. As to the name of *Simundi* or *Palæ-Simundi*, which ſeveral

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* There muſt have been ſome miſtake in this quotation, which ſhould rather have been S. E. ¼ E. 3° S. as it is in the *Neptune Oriental*, and is the ſame with S. E. by E. ¼ S. or S. E. ¼ E. The diſtance I find to be no more than 196 geometrical miles, or 65 ⅓ leagues, according to the latitude and longitude there given. See the New Directory for the East-Indies, page 9 and 10.

† Or Cape Comorin. See page 48 and 49.

authors

authors of antiquity ſay was proper to the Taprobane, we can diſcover no traces thereof remaining, any more than that of Taprobane.

What ſeems to have been the greateſt obſtacle to the taking of Taprobane for Ceylan, is the vaſt extent which Ptolemy gives that iſland. The ancients in general exaggerated greatly in their opinion of its extent. Hipparchus, as Méla relates, made Taprobane the utmoſt extremity of a ſecond continent, *primam partem orbis alterius*. According to Pliny, we are indebted to Alexander's expedition, for the knowledge that Taprobane was an iſland, rather than another world, inhabited by the *Antichthones*, or the people of another hemiſphere. We need not wonder that Ptolemy, who, in general, gives too great extent to the countries he deſcribes, ſhould ſo much enlarge the Taprobane: And therefore need not have recourſe to confident and improbable hypotheſes, which ſtand in no ſtead, to admit that the land has been in great part laid under water by inundations. It has been alledged, that the coaſt of Ceylan was deſtroy'd by irruptions of the ſea; but as the accident is ſaid to have been on the North part of the iſland, it cannot be greatly diminiſhed thereby, in proportion to its remaining extent, ſince the channel, which ſeparates it on that ſide from the continent of India, is not above 10 leagues over.

I own that Ptolemy, by giving the Taprobane 15° of latitude, that is to ſay, 12° ½ on this ſide the line, and 2° ½ on the other, exceeds very much the uſual extent allowed to it; but I think I have diſcovered the cauſe of this error: Strabo, *Book xv*, informs us that Eratoſthenes had computed the length of this iſland at 8000 ſtades, ὀκτάκις χιλίων. Pliny, *Book vi*, reduces the meaſure of Eratoſthenes to 7000 ſtades, in which he has been copied by Solin, and afterwards by Mercian, of Heraclea, and Elian: By taking the medium of theſe two, we have 7500. Then the method of Ptolemy, as he explains it in his Prolegomena, is to take 500 ſtades for a degree; and by ſo doing, it is evident, that for want of diſtinguiſhing one ſtade from another, the 7500 have produced the 15° of latitude, which he gives the Taprobane: But why ſhould Eratoſthenes attribute 7 or 8000 ſtades to Ceylan, which, in a right line, is not above 4°, or thereabouts, ſince by the ſhorteſt, or that of 1000 or 1100 to the degree, the 7 or 8000 make about 7°? Therefore, a ſuppoſition of ſuch an extent muſt ſurpaſs the reality. Coſmas, later than Eratoſthenes, by about 800 years, is not very explicit in his account of it, in ſaying, though according to the report of the people of that country, that Taprobane is 300 of what he calls *gaudia* in breadth, as well as length, and 900 miles in circumference. Onéſicrites, the chief pilot in Alexander's fleet, made the extent of Taprobane, as Strabo ſays, 5000 ſtades, without ſpecifying whether in length or breadth: But I obſerve, that if the extent is to be underſtood (as is moſt probable) of the bow which the coaſt of Ceylan deſcribes, the 5000 ſtades will be found from Point Dondere to Stoney Point, and that pretty equal on either ſide of the iſland; ſo that the circumference will be 10000 ſtades: And the ſtring of this bow will then be rather more than 5000 ſtades;* from whence will reſult, at the rate of 1050 ſtades to the degree, nearly 4 degrees, which is the proper length of Ceylan. By this analyſis it appears, that the meaſure of Onéſicrites ought to be prefer'd to that of Eratoſthenes: For ſuppoſing that the ancients did not make that diſtinction between the bow and the ſtring, as that juſt obſerved, it will nevertheleſs appear certain, that the extremity of Taprobane has been too much exaggerated.

In Ptolemy's deſcription of the Taprobane, we find ſeveral particular places. The principal river of Ceylan is that of Mowil-Ganga, which, coming from the mountains in the middle of the iſland, falls into the ſea, in the bay of Trinkili-mali, at the N. E. part of the coaſt:

* However true this may be in itſelf, I cannot ſee how it can be deduced as a conſequent; ſince I know of no general rule or proportion for bows; but they vary in form according to fancy, or the cuſtom of countries; ſome being made very long, and others nearly ſemicircular.

Now, we find in Ptolemy a river named *Ganges*, the mouth whereof is laid down very conformable to its actual ſituation: Beſides, I find one article of agreement, which is worth remarking, viz. that the latitude of this mouth is marked by Ptolemy at a little leſs than a third of the extent of the Iſland, taken from N. to S. in which there is a ſingular conformity with the preſent repreſentation of Ceylan. Mount *Malea*, which the map drawn by Ptolemy places in two-thirds of the iſland, agrees alſo in this poſition with that of the higheſt mountains in the iſland, among which there is a remarkable one called *Adam's Pike*; for this mountain is nearly about a third of the iſland, taken from S. to N. This conformity of ſituation in the Taprobane of Ptolemy, with ſuch an exactneſs of proportion, is a certain proof that this Taprobane doth not differ eſſentially, but in the exceſſive extent, which Ptolemy's graduation gives it; and from hence we may draw this concluſion, that if the extent of Ceylan doth not anſwer ſo nearly to the Taprobane of Ptolemy, it doth not hence follow that the Taprobane has ſuffered ſuch a diminution as to be reduced to a 15th part of what it was, but to what the proportion of the latitude aſſigned by Ptolemy bears to what Ceylan really takes up.

In the word *Malea*, by which Ptolemy deſcribes the principal mountains of Ceylan, I trace that of *Malé* or *Mallé*, uſed in the Southern part of the peninſula of India, as a proper name to ſignify mountains in general. Adam's Pike is particularly known to the Arabian geographers, by the name of Rahon; and the opinion of the author of *Genre Humain*, that the mark of a foot was imprinted on the top of the mountain, is more ancient than the European navigators to India, ſince the earlieſt Mahometan writers, as is the relation publiſhed by the Abbé Renaudot, make mention of it: Abulfeda ſays himſelf, that it was exactly in this place that Adam diſobey'd his Creator. It is between Malea and the Southern coaſt of the iſland that Ptolemy deſcribes the paſture for elephants; and really it is here, that in a fine Dutch map, which was very ſerviceable to me in deſcribing the iſland, the elephants chace is marked: *Geyrreweys of élyphans van-plaets.* In this Southern part, the name of a nation, called *Bocani*, and that of a town *Bocana*, are found in that of a river in the very ſame diſtrict, viz. *ko-Bokan-oye* or *wei*: This addition of *wei* is no other than the word river, in the Singulaiſe tongue. *Dana* or *Dagana*, mentioned as a town conſecrated to the moon, and placed about the middle of the Southern coaſt of this iſland, agrees exactly with a celebrated pagoda, named Tanawar. Not knowing what is the object of worſhip in this pagoda, I ſhall not rely on the name of the place for that of its deity. Several other places in Ptolemy's Taprobane deſcribe other deities by names uſed among the ancient Greeks; as Jupiter, the Sun, Dionyſius or Bacchus, and Priapus, whoſe rites we know great part of the Indian Paganiſm has polluted.

But one principal place to find again, is that of the royal city of *Anurogrammum*, which Ptolemy places a little above † the mouth of the River Ganges, or Mowil-ganga: Now all the circumſtances, viz. the name of the place, its ſituation, and even the recollection of its ancient dignity, are found in *Anurodgurro*, a town now in ruins, but of whoſe former ſplendor the people of the country relate wonders. Ptolemy makes mentions of another town as the capital, towards the ſource of the Ganga, and calls it *Maagrammum*, according to the reading of the Palatine Manuſcript. We may ſuppoſe that the former part of this name, which is plainly compounded of two words, ſince the latter is common to it with the other name, is the Indian word *Maha*, ſignifying great. The term *Nuwar* or *Neûr*, ſignifying a town in the preſent language of the iſlanders, has no reſemblance of ſound with the latter part of the names of Anurogramm and Maagramm: I know not whether there be any in the ſignification. The ſituation of Maagramm towards the ſource of the Ganga, and at the foot of the mountains, according to Ptolemy's map, may agree with the capital, now known by the name of Candi. I cannot agree with the opinion of the Abbé le Grand, who in the preface to his tranſlation

† Or to the Northward.

of

of the Portugueze Hiſtory of Riberio, will have a place, which Ptolemy fixes on the coaſt of the iſland, by the name of *Sindocanda*, to be Candi: When we would make ſuch applications as theſe, it is requiſite that there be a conformity of ſituation, with every other apparent characteriſtic, or at leaſt, that it ſhould not be contrary thereunto. Indeed, this abbé doth not explain himſelf very plainly in many parts of the ſaid work: From the manner in which he ſpeaks of the knowledge they had of Ceylan, in the days of Alexander, it ſeems as though he thought that prince had ſent Nearchus to diſcover new countries, notwithſtanding the commiſſion of that admiral, and not pilot, as the Abbé le Grand calls him, was only to conduct Alexander's fleet from the Indus to the Euphrates. In ſaying that the Journals of Nearchus and of Onéſicrites are loſt, he did not know perhaps that Nearchus's ſtill ſubſiſts in the book of Arrian, entitled Ἰνδικά.

We muſt not leave Ceylan, without examining what Pliny ſays of it in particular, and the circumſtances that are not to be found in Ptolemy, which has induced ſome learned men to imagine another iſland than the Taprobane of this Coſmographer. A free ſlave of a Roman, who farm'd the rights of traffick upon the Red-ſea, ſailing along the coaſts of Arabia, was by a hard gale of wind from the Northward driven towards Taprobane, whereupon the king thereof, from what he had learned of the Romans, ſent an embaſſador to the emperor, Claudius: By this means we were informed that the chief town, at that time called *Paleſimund*, had its port juſt by, lying to the Southward thereof: *Portum contra meridiem adpoſitum oppido Palæſimundo, omnium ibi clariſſimo:* That above it was a lake, called *Megisba*; to which the relation aſſigning 375 miles in circumference, is an extent we can ſcarce admit: That from this lake iſſued two rivers; the one paſſing by the town, and emptying itſelf into the aforeſaid port, by three mouths, the narroweſt of which was 5 ſtades in breadth, and the wideſt 15: That the other took its courſe to the Northward, and on that ſide oppoſite the continent of India. I muſt confeſs it at firſt appeared to me very difficult to reconcile theſe different circumſtances: I nevertheleſs think I have found what agrees therewith better than any other place in Ceylan: I ſaw no other lake that could compare with it, beſides that which extends from Jafana-patnam to Molo-dive, where having an opening towards the ſea, it makes the Northern part of Ceylan an iſland by itſelf: Its length is computed to be 18 or 19 French leagues; and as Ceylan includes no lake which anſwers to the extent given by Pliny, we cannot ſuppoſe it any other than that of Jafana-patnam: This lake diſcharges itſelf into the ſea, near Jafana-patnam, among ſeveral iſlands, ſeparated by different channels, which having a greater length than breadth, repreſent the different mouths of one of the iſſues of the lake, which is treated of as a river, in the relation: The other river, proceeding from the ſame lake, and directing its courſe to the Northward, we have without the leaſt doubt, in a detached part of the lake of Jafana-patnam, which has its opening into the ſea, on the North coaſt of the iſland, near a place called Tondémanar. In a word, to omit nothing that can ſhew its conformity, the port of Jafana-patnam lies to the Southward thereof; ſo that the town of Jafana-patnam, which has been the capital of a kingdom in Ceylan, or ſomewhere thereabouts, muſt be the proper place for the town of Paléſimund: And I am of opinion that we ſhould reject the account in Pliny, if the above application of it be found the leaſt difficult. We cannot however yet leave Ceylan to turn our diſcourſe to any other Subject. Beſides that, the name of Paléſimund, which is one of thoſe of the Taprobane, detains us here; Pliny adds to his account, that near it is the promontory of India, called *Coliacum*, which is nearly the ſame as *Colis* in Mela, and in Denys Periégètes. The relation is the leſs doubtful, as the Iſland of the Sun, deſcribed at the ſame time by Pliny, as lying between Paléſimund and the continent, can be no other than that, which in Ptolemy bears the name of *Cory*, as well as the adjacent Promontory, and is the ſame with Ramanan-koil, devoted to ſome deity or another. Pliny indeed was far from being exact in making it four days paſſage acroſs from Paléſimund to the continent of India; but the exaggeration of this point would have been ſtill greater if what Strabo relates were true, that the Taprobane was thought

thought to be at the diſtance of twenty days voyage. To conclude, I ſhould have cut this diſcuſſion of Ceylan ſhorter, if I had found any thing certain in what former writers have recorded of this famous iſland: The conſideration however that poſſibly but few readers might be intereſted therein, could not induce me to neglect any enquiries, which would afford new lights to geography.

I now return to the continent of India: Marava, which faces the North part of Ceylan, has its Naïk, or peculiar prince, who reſides at Ramananda-buram. The kings of Tanjaor have pretended for ſome time a right to govern this province, which borders upon them, and which their dominions join on the North ſide: The extent of this empire, along the coaſt, is from the frontier of Marava, doubling Cape Calla-medu, to the Northermoſt branch of the River Caveri, which bears the name of Colh-ram: The mouths are very numerous, ſeeing this river ſeparates into different branches or channels, as far up as Tiruſhira-pali, and the pagoda of Shirangam near this town, and ſituate in the angle formed by the chief diviſion of the river into two branches, from which all the reſt proceed. According to the moſt approved modern maps extant, the branch which joins the ſea at Nega-patnam, to the Northward of Calla-medu, ſhould be the Southermoſt mouth: But that branch, which runs to the Southward of the royal town of Tanjaor, emitting ſeveral ſtreams from the upper and right hand ſide of its courſe; theſe ſtreams, unknown in former maps, muſt neceſſarily diſcharge themſelves into the ſea, even on this ſide of Cape Calla-medu, which is the more likely, as there are openings of the rivers marked on the South coaſt of Tanjaor, before you come to this cape. The River Caveri * is the moſt conſiderable of any in the Southern part of the peninſula, it comes from Maiſſur to croſs the North part of Madura; and in the preceeding ſection † I obſerved that it derived its ſource from the Gattes, which make the boundary between Maiſſur and Malabar. What we know of Maiſſur, we owe to the Jeſuits, whoſe miſſions have extended hitherto. The country and its princes take this name from a caſtle at ſome diſtance from the capital, called Shiringa-patnam, and included in an iſland, formed by the Caveri. There is a part of Maiſſur, next to Malabar, and among the mountains, which takes its name of Malleam from this ſituation: For, as I have had occaſion to ſay, on the ſubject of the mountains of Ceylan, *Mallé* or *Malé* is a general name for them, in this part of India. To return to Tanjaor: Beſides the capital of the ſame name, large and fortified with ſurrounding walls, I ſhall mention Madevi-patnam, an inland town, as the chief of a particular principality. The kings of Tanjaor, who are called Maharaja, which ſignifies great king, are of the Marate race, as were ſeveral other ſovereigns in this neighbourhood.

The coaſt of Coromandel, which now comes under conſideration, begins at Cape Calla-medu or Caillamere, ‡ whence it runs to the Northward, for 6 or 7 degrees of latitude, as far as beyond Maſuli-patnam. This is the part of India, where the ſettlements that ſupport the trade of the European nations are of the moſt importance; and from whence it ſhould follow, that the geographical accounts thereof ſhould be more circumſtantial, and more exact, although they ſhould not every where perfectly agree. As the Map of India, being done on a proper ſcale, for the univerſality of its object, cannot repreſent all the particulars we are made acquainted with in this part, it is ſupplied by a particular map of two ſheets, the ſcale of which is four times as large as that of the Map of India, which multiplies the extent of the ſurface, as 16 to 1. We might mention different parts of Europe, in which geography is leſs informed, than of many places in Coromandel.

The true denomination of Coromandel is *Sôromandalam*, or the kingdom of Sôra. The hiſtorians of the country ſay that it was a long time governed by princes ſucceſſively called *Sôren*: Beſides, we find in Ptolemy a nation called *Soræ*, and a royal town by the name of

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* Or Kauvery. † Page 45. ‡ In the map Cagliamera; ſee alſo page 50.

Soræ,

Sora, of which I ſhall have occaſion to ſpeak. They commonly give the natives of this part of India the name of Malabars, wherein I ſuppoſe they have confounded the name of Mahabar, which is actually agreeable to the country, with that of Malabar, inſomuch that this laſt is more known, and has been wholly in uſe, whereas the other is totally buried in oblivion. The natives give themſelves the name of *Tamules*; and we know that the vulgar tongue, different from the Samſcret and Grendam, which are the ſacred tongues, bears the ſame name. They pretend to have been formerly called *Pandies*; and indeed they would be thought to have deſcended from the ſubjects of the Indian monarch, known to the ancients by the name of Pandion. They make ſome diſtinction between the Tamules, and thoſe who ſpeak the language of *Talugù*.

The firſt † place that preſents itſelf to our notice is Nega-patnam, about 7 leagues from Cape Calliamere, at a mouth of the Caveri, ‡ which is navigable for ſmall veſſels. This town was in a flouriſhing ſtate at the arrival of the Portugueze on this coaſt, and they fortified themſelves therein; but the Dutch took it from them in 1658: This is one of the principal ſettlements on this coaſt. The next river beyond Nega-patnam is that of Naour; and it is computed 4 leagues from Nega-patnam to the river Karical: The French took poſſeſſion of Karical, in 1739; and this town, with a caſtle of Indian fabrick, called Karcangeri, was ceded to them by the king of Tanjaor, with the places depending thereon, the moſt conſiderable of which is Tiru-malé-rayen-patnam, a town ſituate between Karical and Naour. From Karical we come to Trankembar, or as it is uſually called Tranquebar, which has greatly diſfigured the Indian name of *Tranghem-badi*. The Danes obtained this place of the king of Tanjaor, in 1620, and built a fortreſs there in the following year, to which they have given the name of Dans-burg. To Trankembar ſucceeds Caveri-patnam and Tiru-malei-vaſel. The places I have juſt mentioned are ſituate at the mouths of different branches of the River Caveri. Caveri-patnam is famous among the Indians, inaſmuch as they think themſelves purified by bathing therein: The town is very ancient, ſince we find it very diſtinctly in Ptolemy, by the name of *Chaberis*; as likewiſe is the River Caveri, which there bears the ſame name, and gave it to Caveri-patnam. Ptolemy moreover making mention of a town, under the name of *Nigama*, which he calls the capital, ſituate on this ſide of Chaberis, we may reaſonably ſuppoſe it to be Nega-patnam.

The laſt § branch of the Caveri is that which bears the name of Colh-ram. || Near its mouth the Engliſh have a caſtle, encompaſſed by a branch of the river, named Tivu-cottey. ‡ Farther on is an Indian town, called Porto-novo by the Europeans, Mahmud-bender by the Moors, and Paranghi-pettay by the Indians: †† It is quite open; but the trade carried on there has determined the French as well as the Engliſh to ſet up a factory there. The coaſt inclining a little to the Weſtward, by an alteration of its former direction to the Northward, to take afterwards one a little to the Eaſtward, forms a bow, at the top of which is Porto-novo, at the mouth of a river called Vall-arru. At ſome diſtance from the ſea-coaſt, and a little on this ſide of Porto-novo, is the famous and magnificent pagoda of Shidam-baram, which is commonly called Chalanbron. About 5 leagues from Porto-novo, along the coaſt, we come to Fort St. David, belonging to the Engliſh, with the town of Gudelur, * which is diſtant therefrom about 800 toiſes. †† The Dutch hoiſt their flag upon a factory called Tevene-patnam, 500 paces beyond Fort St. David. A river, called Gudelam, runs into the ſea, under this fort, increaſed by another river in the neighbourhood, named Tiru-paû-pelur: And at a little diſtance beyond St. David's, the river Panna joins the ſea. I ſhall not enter into any particulars of the places within land, which the Map of Coromandel ſupplies in great numbers: I ſhall only

† Or the Southermoſt. ‡ Kávéry or Káwéry. § Or the Northermoſt. || Or Koloran. ‡ Or Tiru-kottey.
†† Or Gentoo's. * Or Koodelure. †† To the Southward of Fort St. David.

obſerve, that the poſition of theſe places, being determined according to their ſituations on the ſeveral roads, we are informed by this means of the method made uſe of in laying them down.

Pondicherry bears from Fort St. David about N. N. E. Eaſterly, diſtant 13 geometrical miles, or 5 French leagues. The latitude determined by the moſt accurate obſervations, is 11° 55′ 30″. And we have alſo the longitude of this place fixed by the medium of ſeveral obſervations, agreeing with thoſe of father Boudier, made at Shandernagor, whence we may conclude it to be 5 hours 9 min. and 40 ſec. or 77° 25′, to which may be added 20′, reckoning from the firſt meridian. * Some former obſervations, though leſs to be depended on, § have made it 78° between Paris and Pondicherry; and this has not been without its conſequences: For, in order to reconcile it to the maps, we were obliged to give rather too much extent to ſome places, as I have obſerved in treating of the coaſt from Cape Comorin to Ramanan-koil; where I have accuſed the maps of allowing too great a breadth to the peninſula; ‡ and now the determination of Pondicherry gives occaſion to explain myſelf more at large. We cannot depend upon the geography of India, any further than poſitive obſervations: But having known ſeveral people, who have reſided there, and among others M. Didier, the engineer, a learned and curious gentleman, employed by the *French* India Company, at Mahé, on the Malabar coaſt; I have learned from him, that the paſſage over-land, from Mahé to Pondicherry, of which he had made ſtrict enquiry, could not be reckoned above 90 leagues † of horizontal diſtance; and that travellers (not couriers) walked it in 13 or 14 days. † In this journey from Mahé, they keep along the coaſt to the Southward, going through Calicut, as far as Tanor: || Oppoſite

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* Or the Iſland Ferro.

§ It is with much concern I find my ſentiments at any time to differ from thoſe of M. D'Anville, whom I greatly eſteem for his laborious ſtudies and reſearches of geography; but for the truth's ſake I cannot help obſerving that he ſeems to take matters for proof rather too ſuperficially: For in my humble opinion it can be no juſt reaſon why the obſervation of 78 deg. is leſs to be depended on than that of 77 deg. 25 min. unleſs it had been ſhewn this excelled or that was deficient: There is a ſhew indeed of the excellency of the former, in ſaying that it agrees with thoſe made by father Boudier, at Shandernagor, ſee page 30: But ſuppoſing theſe to be taken, even at the ſame time, with every particular circumſtance any one can require, what would it prove, unleſs the true bearings and diſtances between Pondicherry and Shandernagor were known alſo? At the moſt, it can only render both the obſervations of Pondicherry dubious, ſince that of 78 deg. comes to us as ſtrongly recommended as the other. See the New Directory for the Eaſt-Indies, page 34.

‡ See page 50.

† Poſſibly it may be no more, but after all the enquiry and intelligence that can be procured, one cannot judge of the horizontal diſtance, ſo far over-land, by any perſon's travelling it: For the diſtance travelled hitherto, I believe, has been but gueſs work; and then there muſt be allowance made for the up and down hills, beſides the turnings and windings: And ſuppoſing theſe diſtances were as exact as the nature of things will admit of, they cannot be entertained as poſitive proof for aſcertaining the width of this large peninſula, unleſs the bearings of ſeveral places were continued geometrically from one coaſt to the other.

† I was 25 days on my journey from Tillecherry to Fort St David's, in the year 1747, and loſt as little of this time as poſſible, being ſpur'd on by anxiety, leſt the ſhip I belonged to ſhould ſail before my arrival: And I find, by my memorandums, that I was at leaſt 220 hours travelling it, deducting all delays for eating, ſleeping, &c. But I have been informed that the Patteman or Couriers have done it in 9 or 10 days; that is to ſay, they forward letters, &c. in that time; for they do not go all the way, but being generally Bramines, they ſtage it from one pagoda to another; ſo that upon extraordinary occaſions they loſe neither eating nor ſleeping time. Whether my guides led me the neareſt way I know not; but the names of the places I went through, or paſſed by, and the rivers I croſſed, are very few of them to be found, either directly or indirectly, in any map I have ſeen, though ſeveral of them are very conſiderable places, either for royal reſidence, forts, pagodas or buzars: And yet it ſhould ſeem that I was not altogether out of the right road; for I met a Frenchman near a place called Polla-cattacherry, who informed me he came from Pondicherry, and was bound for Mahé: I think he told me he had been 10 days on his journey, but whether he included that day, being then noon, I cannot ſay: By my account I had then travelled 80 hours at times, as above, from Tillecherry, and 46 from Tannore, where I left the Malabar coaſt; and 5 hours after ferry'd over a river, called Tiruponte, where I could juſt hear the ſurf of the ſea, which in the month of July, when the Weſterly monſoons are in the height on that coaſt, may be heard a great way, eſpecially in a ſtill place and to leeward. While I was on the ſpot I computed my travelling at the rate of a league an hour; but on comparing the diſtance this makes, with the cœleſtial obſervations made at Goa and Pondicherry, I find it rather too much upon the whole; however, I can no ways allow it at leſs than 2½ miles, and the exceedings of this muſt be placed to the account of turnings and windings, &c. for while I was travelling I can truly ſay, no graſs grew under my feet.

|| Or Tannore.

Tanor,

Tanor, an opening in the Gattes gives enterance into Maiſſur, deſcending down a river called Vani: This brings them to the Caveri, and by following nearly the direction of its courſe to the Eaſtward, they are brought to the frontiers of Tanjaor, from whence they muſt proceed to the Northward for Pondicherry. By this deſcription of the track, what a difference reſults between the horizontal and road meaſure! Though there be 20 French leagues between Mahé and Tanor, the arrival at Tanor doth not bring the traveller nearer Pondicherry than 4 or 5 leagues: And ſeeing that Tanor is to the Southward of Pondicherry about 1°, and that at the frontiers of Tanjaor he finds himſelf in the ſame latitude as Tanor, he has a great way to travel to the N. Eaſtward, before he arrives at Pondicherry. The Map of India makes it 86 ſea-leagues, of 20 to a degree, in a right line, between Pondicherry and Mahé, which is equal to 98 French leagues, conſiſting of 2500 toiſes: Therefore it appeared to me that the diſtance by the road to the horizontal diſtance was at leaſt as 4 is to 3; ſo that the road might be reckoned about 120 ſea-leagues, or near 140 French ones; by which means I ſuppoſe that the 13 or 14 days journey conſiſted of between 12 to 14 hours in a day, for ordinary travellers, and foot paſſengers. This eſtimation is already ſo great, that as it ſhould rather be diminiſhed than increaſed, we cannot enhance it without exceeding the bounds of probability: * Whence it is plain, that the maps, which inſtead of 80 or 90 ſea-leagues increaſe it to 100, between Mahé and Pondicherry, give too great a diſtance to this ſpace, † which is very common to be met with in maps.

The French have been ſettled at Pondicherry ever ſince the year 1674; but with ſuch weak beginnings, that it was not at firſt imagined it would ever have become ſo conſiderable. The little ſtate of Gingy ‡ had its particular rajahs, who acknowledged the king of Narſinga as their ſovereign, then dependant on the king of Viſapur, who being leagued with that of Golkonda, about the year 1650, plundered the king of Biſnagar of this country, which then belonged to him: But in the year 1677, the famous rajah Cievogi, or Sevigi, extending his conqueſts to the kingdom of Viſapur, made himſelf maſter of Gingy; and at the ſolicitation of the Sieur Martin, who was then governor of Pondicherry, he confirmed the French in their poſſeſſion, and the letters patent || in conſequence thereof are dated in the month of July, 1680. The Dutch, jealous of every other nation trading to India, attacked Pondicherry, in 1693, with a greater ſtrength that was requiſite to take a little fort, defended by about 50 men: But the engagements into which the States General entered at the treaty of Ryſwick, to reſtore Pondicherry, re-eſtabliſhed the French therein, in 1699. Ever ſince that time Pondicherry has increaſed, and enriched itſelf equal to any other European ſettlement in India: Its citadel ſtanding in the midſt of a ſpace of about 700 toiſes, which the town takes up along the coaſt, was finiſhed in 1706: It is a regular pentagon, and the beſt of its kind in India: The city

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* This is a very extraordinary way of computing diſtances, and indeed a wrong method of reaſoning: For ſuppoſing the horizontal diſtance no more than 86 league, what reaſon can that be that the diſtance by the road may not be twice, or even thrice as far; nor do I know of any rule of proportion for this purpoſe; neither can I ſee any improbability in its being at leaſt double the diſtance, when it is conſidered how far they travel to the Southward, on the Malabar coaſt, before they ſet off to the Eaſtward, and that they are about two-thirds over-land before they make any continued courſe to the Northward, beſides windings, &c. which if M. D'Anville had ever experienced, I am apt to think he would admit, that the diſtance he has confined the road meaſure to, might be increaſed, without exceeding the bounds of probability.

† Let us examine this a little by the cœleſtial obſervations: The longitude of Goa by the unanimous application of geographers is 71 deg. 25 min. Eaſt from the royal Obſervatory at Paris, which makes 91 deg. 25 min. from the Iſland Ferro: And M. D'Anville's map of India agrees therewith: Alſo the longitude of Pondicherry, by ſeveral obſervations made by the Jeſuits, is found to be 78 deg. 0 min. from Paris, according to the author of the *Neptune Oriental*: See the New Directory, pages 15, 34, and the Preface x: Alſo my note §, page 58. From hence it appears, that the difference of meridians between Goa and Pondicherry is 6 deg. 25 min. Now Mahé, on M. D'Anville's map, is laid down about 1 deg. 25 min to the Eaſtward of Goa, conſequently there remains 5 deg. 10 min. for the difference of meridians between Mahe and Pondicherry, which in the latitude of 12 deg. yields 303 miles or 101 leagues, of 20 to a degree.

‡ Gingy, or rather Jingey. || Called by the Indians a *phirimaud*.

wall,

wall, fortified with 17 baſtions, was begun in 1723; and the ditch, which was then wanting, is now added, and ſupplied with water by the River Gingy, which is alſo brought into the town, and forms therein ſeveral canals and baſons. The inward circumference of the town is rather more than 2800 toiſes: Its greateſt diameter or length is between 900 and 1000, and its breadth 650, reckoning from the ſea coaſt. The ſtreets are built with brick: It is ſuppoſed to contain 100000 inhabitants.

The principal of what they call the Aldees * (a word which the Portugueze have brought into India) about Pondicherry, and in its dependance, are Arian-cupam, Alſhewak, Vilenur and Valdaûr. There is a fort at Valdaûr, which place leads to Gingy, about 11 French leagues to the N. Weſtward of Pondicherry. Gingy is a ſtrong place, and very conſiderable: The town, ſituate at the foot of the fortreſs, on the Eaſt ſide thereof, doth not contain above 5 or 600 toiſes in length, and 200 in breadth; but the circumference of the fortreſs is about 3500 toiſes: Its incloſure is very irregular, becauſe it is carried over the top of four mountains, on each of which is erected a particular fortreſs: The principal one, which we call the citadel, is in the N. W. angle of the place, and is called Rasjegadu. Beſides the advantage of its ſituation on a ſteep place, it has a double incloſure, one part of which is taken out of the rock itſelf. The palace of the ancient rajahs is at the foot thereof, ſeparated by an intrenchment from the reſt of the place. Such is Gingy, where the French arriving on the 11th of September, 1750, took this place by ſtorm the night following.

From Pondicherry to Madras the coaſt trenches moſtly N. N. E. Eaſterly. The firſt remarkable place is Congi-medu, commonly called Conginer, at rather more than 4 ſea-leagues from Pondicherry. Aalem-parvé, a fortreſs occupied by the Moors, comes next, and at the ſame diſtance from Congi-medu: The memoirs to which I owe my information of the inward part of the country, as well as of the coaſt, would not allow me to make more than 15 ſea-leagues between Pondicherry and Sadras-patnam, though others make it at 16 or 17. Sadras, which the Dutch now occupy, is at the enterance of the River Paler, and on the Northermoſt branch thereof. This river paſſes by Arcate, † whoſe ſituation is about 20 French leagues, and no more from the coaſt. The town of Arcate is the reputed capital of the country called Carnate; and the Nabob, who governs the province, reſides thereat: Velur, a ſtrong place, ſome leagues above Arcate, and on the banks of the ſame river, is mentioned, in ſome relations, as poſſeſſing the ſame privilege: But one reaſon why Arcate ſhould have the ſuperiority is, its being taken notice of by the writers of antiquity: Ptolemy doubtleſs means this town in the place he names Ἀρκάτου βασίλειον Σῶρα, *Arcati regia Sora.* It muſt be allowed that in this denomination Ptolemy ſeems to give the ſovereign the name proper to the town; and as the Indians have informed us, that the king's name was *Soren*, which occaſioned the country to be called Sora-mandalum, the tranſpoſing of the two names in Ptolemy is but the more evident: To ſet the whole to rights, there needs only to change the nominative for the genitive. The maritime country, in this part of India, we find in Ptolemy under the name of *Paralia Soretanum*; an expreſs indication of the coaſt of Coromandel, which name, as I before obſerved, comes from Sora-mandalum. I further obſerve that Ptolemy deſcribes a country of Brahmans between Arcate and the coaſt; and a town called *Brachme*: Therefore, what can be more agreeable to the preſent ſituation of Canje-varam, a great town, inhabited by Brahmans, and one of their moſt celebrated ſchools, or univerſities? The clearing up ſuch conſiderable points may be deemed additions to ancient geography, foraſmuch at they remained buried in profound obſcurity.

The River Paler receives, a little above Arcate, another called Poné, which has already received that of Pala-maleru. Theſe rivers, as well as all the former ones from the Caveri,

* Or villages. † Or Arkot

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as they deſcend into the maritime country, paſs through a continued chain of mountains, which extend to the Northward, as far as Golkonda; and through which the other rivers beyond thoſe I have juſt deſcribed, likewiſe make themſelves a paſſage. We are not much acquainted with this kind of Cordelier, which extends parallel to the Gattes, and which is about two days journey from Arcate. There is no other paſſage between theſe mountains but by very narrow ſtraits; and even ſome of thoſe are ſhut up by an intrenchment: Thoſe ſtraits are called *Canavai*, of which there are two oppoſite Arcate, viz. that of Cadapa-nattam, and that of Damalſhery: It was through one of theſe that the Marattas came in 1740, when they ſurpriſed Daûd Ali-khan, nabob of Arcate, who was ſlain in the skirmiſh. We are no further acquainted with the country beyond the ſtraits than by the miſſions of the Jeſuits, extended thus far; and the repreſentation thereof in the Map of India, as well as in that I formerly drew for the *Lettres édifiantes*, is drawn from a particular draught ſent me by father Du Halde. In a letter from father Calmette, which is in the XXIſt collection of the ſaid *Lettres édifiantes*, the latitude of Shinna-Ballabaram, in this in-land part of Carnate, is obſerved to be 13° 23′; and it muſt be owned, that it is of great conſequence to be thus fixed in ſome point at ſo great a diſtance from the coaſt, for which ſuch determinations ſeem reſerved.

The diſtance from Sadras to St. Thomas, is 12 or 13 ſea-leagues: About mid-way between theſe is Covelam; and between Covelam and Sadras is a remarkable place called Maveli-varam, or the Seven Pagodas. St. Thomas occupies the place of an Indian town, formerly very powerful, and called Meliapur or Mailapur, which ſignifies the town of peacocks. According to the tradition, which ſays, that St. Thomas preached and ſuffered martydom there, this town was the capital of the country round about. The Eaſtern legends give the name of *Calamina* to the Indian town, where St. Thomas ended by death his apoſtolical travels. We find no remains of that name now; and in la Croze's very affecting hiſtory of Chriſtianity in India, his conjecture is not at all to the purpoſe, when he derives this denomination of Calamina, *by confounding of the terms*, from Caſtel da Mina, built by the Portugueze on the coaſt of Guinea, in the reign of John II. who ſucceeded his father Alphonſo V. in 1481: And among the authors who have treated of Calamina, we may reckon Abulpharage; Maphrian, or Primate of the Jacobites, who died in 1286. In Marc-Pol, contemporary with Abulpharage, there is mention made of the town of Maabar, where the Apoſtle St. Thomas was revered, and which was looked upon as the place of his martyrdom. According to Jarric (*book I. page* 580) the life of that Apoſtle, written on plates of braſs, was preſerved in the town of Canje-varam when the Jeſuit miſſionaries obtained permiſſion of the king of Narſinga to take a copy of them. The Portugueze took poſſeſſion of the town of St. Thomas, in 1547. They made it an epiſcopal ſee, ſuffragant to the metropolis of Goa, and whoſe ſpiritual juriſdiction extended from Cape Comorin to the frontiers of China. The Moors, aſſiſted by the Dutch, took this place from the Portugueze, in 1662. It has been reſtored to them; but its trade, which was conſiderable, is now come to nothing; and the ſettlement eſtabliſhed by the Engliſh about the year 1671, at Madras, which is not above a league from St. Thomas, has not a little contributed thereunto.

Madras-patnam,* or Fort St. George, is built in the form of a parallelogram, and incloſed between the ſea-coaſt and a branch of the river. The length hardly exceeds 300 toiſes, and the breadth 100. What is called the Black Town is contiguous to this place on the North ſide, and borders in like manner on the coaſt. The latitude of Madras is about 13° 14′. It would be requiſite to abate about 5′, according to the graduation of the chart in the Engliſh Pilot; but we obſerve a very great error in that chart, as it includes the ſpace between Fort St. David and Madras, in 24 ſea-leagues, though it ſhould be at leaſt 32. Fort St. David lies to the Southward of Pondi-

* For brevity's ſake called Madras.

cherry 11 or 12′, conſequently in about 11° 44′, yet it is placed in above 12° in the ſaid Engliſh chart.

The coaſt from Madras is a ſlip of land, ſeparated from the continent by a channel, which extends as far as Paliacate; ‖ and it is preſumed that the ſea has wrought upon this ſhore, and waſhed it away. Paliacate, about 8 ſea-leagues from Madras, is a very conſiderable ſettlement belonging to the Dutch, who have given to the fortreſs the name of Gelria, or Guelder. Though I ſhall not confine myſelf to mention particularly the places which lie at a diſtance from the coaſt, I muſt nevertheleſs take notice of the Pagoda of Tiru-peti, lying almoſt oppoſite to Paliacate, though the diſtance is about 30 French leagues: This is one of the moſt famous, and moſt revered temples in India. Tavernier, in a rout which he deſcribes from Gandi-cotta,* a conſiderable place, which will be treated of hereafter, doth not reach the pagoda which he calls Tripanté 'till paſt Kanan, which is Cambam; and ſeveral places which I found in the continuation thereof, leading to Bag-nagar, require that this pagoda ſhould be carried up almoſt to the latitude of Maſuli-patnam, very wide of that of Paliacate: But if there be any contradiction, it cannot alter the poſition which the Maps of India and Coromandel give to Tiru-peti, from poſitive indications. The beſt ſuppoſition we can make in behalf of Tavernier is, that there are two different pagodas.

Jarric, deſcribing the travels of ſome Jeſuit miſſionaries, who, at the latter end of the 16th century, erected churches in the kingdom of Narſinga, ſpeaks of Tripiti (or Tiru-peti) as being about 4 days journey from the town of St. Thomas, which is very probable; and he informs us, at the ſame time, of the ſituation, which we no where elſe find, of the royal town of Narſinga, which he ſays (*Book II. page* 571) is but *one league* from Tripiti. The name of Chandegri, † by which he deſcribes this town, if it was written Kandé-gheri, would be more conformable to the Indian etymology in general. Geographers have been unacquainted with this poſition: In the map of the coaſts of Malabar and Coromandel, M. Deliſle leaves a ſpace of about 25 French leagues between Chandegri and Tripiti, the ſituation whereof, in that map, depends upon the uſe its author has made of Tavernier's rout, which ſhould, as I ſaid before, have led to a far greater diſtance from the royal town of Narſinga. The kingdoms of Biſnagar and Narſinga being taken the one for the other, M. Deliſle has conſequently imagined that Biſnagar and Chandegri were one and the ſame town; whereas by the ſituation which the memoirs of the Jeſuits give to the town of Biſnagar, and which places it in about the latitude of Goa, and much nearer that town than the coaſt of Coromandel, a ſpace will reſult of more than 70 French leagues, between Kandégheri and Biſnagar. The manner in which Barros introduces the town of Biſnagar, in the deſcription of the courſe of the Nago-nidi, which I have related in the preceding ſection, ‡ might ſuffice to judge of the ſituation of this town, and anticipate in ſome meaſure the intelligence the memoirs of the Jeſuits have given of it ſince. To conclude, 'tis without foundation that the kingdoms of Biſnagar and Narſinga are confounded together: For there is reaſon to believe that the king of Narſinga was a Pagan by religion as well as by extraction, which makes a great diſtinction between him and the kings of Viſapur, Golkonda and Biſnagar, who profeſſed Mahometaniſm: Beſides, what we read in ſome hiſtorians, and particularly in Jarric, that what contributed to ſubject Goa to the Portugueze was, that Idal-khan, or the king of Biſnagar, had at the ſame time the king of Narſinga to cope with, ſufficiently ſhews a diſtinction between the two powers. Biſnagar ſeems to have prevailed, and to have aggrandized himſelf at the expence of Narſinga; but theſe kingdoms might have been before diſtinct and ſeparate.§ There was a king of Narſinga reſiding at Kandégheri, in 1599, as the Hiſtory of Jarric gives us reaſon to believe. I could not diſpenſe with this diſ-

‖ Called by the Engliſh Pullicat or Policatta. * Or Gandicot. † Or Chandegrin. ‡ Page 45.
§ See this largely diſcuſſed in the explanation of Mr. Jeffery's map of the ſeat of war on the coaſt of Coromandel, page 12. &c.

cuſſion, which the diſtinction to be obſerved between two towns, equally royal, obliged me to make.

All this country, which from the coaſt of Coromandel extends a great way within the peninſula, is known by the name of Carnate: But, to think we are able to particularize the boundaries thereof in the map, as may be done of a country of which we have ſufficient information, is to entertain too advantageous an idea of our geographical intelligence. Tavernier, ſpeaking of Cambam, which he calls Kaman, ſays that this place lay on the frontier of Golkonda, while Carnate‖ was a province to another kingdom; which may ſerve to give a general idea of the extent of this province next the confines of the kingdom of Golkonda. I ſhall now return to the coaſt: A great lake which never appeared in the maps before thoſe that I publiſhed, has an opening to the ſea quite cloſe to Paliacate: It extends about 8 leagues parallel to the ſea, from which it is ſeparated by only a narrow neck of land. The manuſcript map I took it from, gives it the name of Fricans: From its Northern extremity proceeds a channel, which, following the direction of the coaſt, runs to Arimegon, where it meets a river called Surnemaghi, and from thence it continues to Cota-patnam. Several rivers run into this lake; but as theſe rivers had not been known, only for their croſſing a road, the track of which is to be ſeen in the map, we cannot be aſſured whether theſe are not different rivers, at leaſt different branches, from ſome principal one, perhaps that of Kandeler, which runs into the ſea, at Kiſtena-patnam or Caliatur. The River Pener, which falls into the ſea at Ganga-patnam, is the moſt conſiderable of thoſe which come down upon this coaſt. Having left the inland part of Carnate, where it collects ſeveral rivers, it paſſes by the fortreſs of Gandi-cotta, which is one of the moſt conſiderable places in the peninſula of India; the deſcription whereof may be ſeen in Tavernier. There is a great difference to be obſerved in the ſituation of Gandi-cotta, between the Map of India, and that of the coaſts of Malabar and Coromandel: The difference in latitude is about 2°, but how could Gandi-cotta be carried to the 13th degree of latitude, when Shinna-Ballabaram, conſiderably to the Southward of Gandi-cotta, is ſettled by obſervation at 13° and about $\frac{2}{5}$? Gandi-cotta, * which, according to M. Deliſle's map, becomes a frontier to the lands of Shili-Naïken, † is nevertheleſs near 3° 4′ from it.

In the map of Coromandel, the road from Paliacate to the Northward, is very particularly deſcribed, and having reached Nelur, a town on the Southern bank of the River Pener, it ſeparates, leading one way towards Bag-nagar, and the other along the ſea-coaſt to Maſuli-patnam. Travellers do not agree in the accounts they have publiſhed of this part: And as there is nothing very remarkable on this road, I ſhall proceed directly to Bag-nagar. This town lies in about 17° 12′ of latitude. It is called in Perſian Eïder-abad. As for the name of Bag-nagar, it is compounded of Perſian and Indian; *Bag* in Perſian ſignifying a garden, and *Nagar*, which anſwers to the word *Dame* § in French, implies the goddeſs Shita, wife of Ram. The name of Gol-konda, which has been uſed as proper to the kingdom of which Bag-nagar was the capital, belonged properly to a caſtle, upon a mountain, about 2 leagues Weſtward from the town, and which the prince, who reigned under the name of Cothub-ſhah, made uſe of as a citadel, as well as palace. I am perſwaded that the term *Konda*, which helps to compoſe the name of a great many fortreſſes in India, and which, in this capacity, is ſynonymous with the Indian word *Cotta*, is derived from the Perſian *Kohund* or *Kand*, of which I have already taken notice. ‡

The poſition of Bag-nagar is found to be one third of the way from Maſuli-patnam to the enterance of the River Dabul, on the Weſt coaſt of the peninſula. I had memoirs that

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‖ By Tavernier called Carnatica. * Or Gandicote. † Or Chira Naiken.

† Or rather two degrees: For Gandicote, in M. Deliſle's map, is to the Northward of 13 deg. and Gandi-cotta, in M. D'Anville's, lies to the Southward of 15 deg.

§ Or Lady of honour. ‡ Page 10.

were

were too circumſtantial, and too exact, as the deſcription of the particular map of Coromandel will make appear, not to depend upon the true extent in this part. The diſtance from Bag-nagar to Viſapur, ſeems to make a ſecond third of the ſpace in queſtion: Tavernier reckons it 100 coſſes, probably exaggerating a little; but however it be, the Map of India gives the diſtance pretty exact in a direct line, according to the meaſure of the common coſs, which is more extenſive than the determined one, and to which the turnings of the road may be ſuppoſed to add. This ſpace between Bag-nagar and Viſapur, is even confirmed by its analogy with the preceding one from Bag-nagar to Maſuli-patnam, in which they reckon 105 coſſes the neareſt way. The laſt third between Viſapur and the enterance of Dabul, which is however equal to either of the two former in our map, doth not contain above 80 coſſes, according to Mandelſlo's way of reckoning: If theſe coſſes are called leagues in his account, 'tis owing to a miſtake, the more evident, as this account makes 84 of theſe pretended leagues between Goa and Viſapur. Tavernier aſſerts poſitively, that the ſame road-meaſure is 85 coſſes: Now, as the coſſes between Viſapur and Dabul take up at leaſt as much ſpace in the map, as the 100 coſſes between Viſapur and Bag-nagar, and 105 between Bag-nagar and Maſuli-patnam, it is rather to be apprehended that the ſpace is ſomewhat too much; and we may ſupply the former ſpace between Viſapur and Bag-nagar, by ſuppoſing that the extent was not ſufficient, and that it ſtood in need of addition. This diſcuſſion procures us the ſingular advantage of proving the breadth the map gives to the peninſula of India: And we may thence conclude, that in the former maps, which ſurpaſs this extent, they have carried it too far. Has not the analyſis of the ſpace in another part of the peninſula, viz. between Pondicherry and Mahé induced us to make the ſame concluſion? * Two meaſures thus determined, become as it were two chains between the coaſts; and as the bearing of the coaſt of Coromandel is leſs doubtful, in my opinion, than that of the Weſtern coaſt, theſe together will aſſure us of the truth of it.

I have already ſpoken of the roads leading to Bag-nagar, from the Northward: Tavernier deſcribes one, which leads from Bag-nagar to the Diamond mines of Raol-konda: But not agreeing with other particulars, we cannot anſwer for its accuracy. The Jeſuits memoirs have brought me to Shandalu-cotta, on the borders of Kriſhna. There is in this canton a place named Kanoul, which the French have met with in their travels; and near a river, which I take to be the Kriſhna, but I am not ſo well aſſured of it as to give it a place in the map. As to the road from Bag-nagar to Maſuli-patnam, there are few ſo well drawn in ſuch remote countries as India: Beſides the Diamond mine of Kulur† or Gani, the map ſhews another, in the neighbourhood of Kriſhna alſo, but nearer Maſuli-patnam: It has not been known above theſe 80 years, and no traveller that I know of has made any mention of it.

It is obſervable that the coaſt, which, *from Porto-novo* as far as Paliacate, declines from North towards the Eaſt, takes beyond it a contrary direction, ſo that from Paliacate to Mede-pili, there is an inclination Weſtward, of near a point of the compaſs. Several navigators have informed me, that we might exceed the ſea-charts in this particular. Mede-pili is apparently what the charts call Montepoli, though differently placed. The enterance of the River Niſam-patnam bears from thence N. E. by E. or thereabouts. The remainder of the coaſt round point Divi, as far as the enterance of Narſapur River, is drawn from a particular map, on which the branches of the Sipeler and Amſel-divi, on this ſide of Maſuli-patnam, and ſtreaming from the River Kriſhna, were laid down. What they call the Iſland of Divi, is the land included between a branch of the Sipeler, and the coaſt leading to Maſuli-patnam. The conſtruction of the map has induced me to place Maſuli-patnam in about 16° 19′, having no obſervation of this latitude, but all the maps agree, within a few minutes, in placing it between 15 and 20′ of the ſame degree.

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* See the notes, pages 58 and 59.

† Culur in the map.

Maſuli-

Maſulipatnam is at the enterance of a channel iſſuing from a branch of the Kriſhna, and another branch of that river empties itſelf not far on the North ſide thereof. It is the capital of what they call in India a *Sercar*, which includes ſeveral *Paraganés*, or inferior diſtricts: This ſercar, conſiſting of ſeven paraganés, among which is that of Marſapur, has been increaſed by the ſercar of Niſam-patnam, and three paraganés detached from the ſercar of Kondé-pali. There are books which mention Niſam-patnam and Petapoli (or rather Petta-pili) as one and the ſame place; but I am of opinion that the enterance of the River of Niſam-patnam is diſtinct from Petta-pili: This is a point however which ought to be cleared up. The French took poſſeſſion of Maſuli-patnam, in 1750, by virtue of a grant made them by the ſouba, or vice-roy of Décan. The advantage of its ſituation might lead us to think that its exiſtence is not of a latter date: I can trace its name diſtinctly in that of *Meſolia*, which Ptolemy gives this part of India; and the River *Meſolus*, which he makes to croſs it, may be taken for the Kriſhna. As to the term of *patnam*, which is common to ſo many places on the coaſt of Coromandel, and which cuſtom among the Europeans has converted into *patan*, it is well known ſignifies a town in general. In the *Hiſtory of the Moguls in India*, written in French with great elegance, the original of the name of *Patanes*, which is proper to an Indian nation or caſt, is compared to that of Maſuli-patan, for want of knowing the true orthography of the term in queſtion, and its ſignification, which it has in common with that of another Indian term *pur* or *puram*, which is more uſed in other parts of India.

Point Gaudewary, which bears E. by N. a little Northerly from the River Narſapur, diſtant about 12 leagues, is low land divided by ſeveral branches of a river, forming the mouths of that which the moſt approved maps call Wenſeron; and indeed the River Narſapur is one of the branches I ſpeak of, according to a manuſcript I have by me. Ptolemy (beyond the River *Meſolus*, which the name and ſituation of Maſuli-patnam ſhew to be the Kriſhna, in ſome of its mouths) deſcribes a point of land, which navigators ſailed round to make their paſſage from this coaſt to that of the Golden Cherſonèſus; and this point to all appearance is Gaudewary. I ſhould be very much inclined to take the town, which Ptolemy has placed near this point, by the name of *Palura*, for the pagoda at the enterance of Sipeler, notwithſtanding that the placing of Ptolemy doth not exactly tally with it, as it muſt be removed nearer the Meſolus: The conſideration that this place is in-land, together with a ſtrict analogy in the name, may induce us to derogate this poſition with the leſs ſcruple, as we do not find Ptolemy every where correct. Thoſe who have Ptolemy's maps by them may think it ſtrange to ſee the point of land above-mentioned, laid down more Southerly than Cape Comaria or Comorin: But the great error of Ptolemy, in the bearing of theſe two coaſts of the peninſula of India, is principally owing to the exceſſive extent of the Taprobane, which being carried up to between 12 and 13 degrees North of the Line, throws the continent of India out of its place, and prevents its terminating in a point.

Some authors give the coaſt, from the points of Divy and Gaudewary, the name of Gergelin. The Portugueze have given the name of *Gergelim* to the tree which the Indians call *Ellu*, from whence they extract a ſort of oil. The whole extent of the coaſt, which immediately ſucceeds that of Coromandel, to the mouth of the Ganges, is, methinks, more commonly called the coaſt of Orixa. Our knowledge in this part of India is confined to ſome maritime places, without any acquaintance with the in-land parts: And as the true ſtate of geography, and its importance, can only be known to thoſe who have made it their ſtudy; ſome may perhaps wonder at the obſervation which I cannot help making, that there is a ſpace between the latitude of Maſuli-patnam and that of Helabas, which, containing 9°, is equal to the extent of France, whereof we are unacquainted, for want of intelligence. It would be an impoſition to go about to fill up this vacancy with the poſition of a town called *Angelic*, and ſome others not leſs uncertain, or by dubious meanders of rivers drawn from a great way within-land, tho'

in reality we ought not to mark any thing further than their enterance into the ſea, as we certainly know no more of them. Will it not be allowed that a blank left in a map muſt denote a want of intelligence? Can a faithful hiſtorian, who finds a vacancy or interruption in any ſeries of events, ſupply it by his own imagination, even though he might do it with probability?

There is a town called Narſinga-patnam, at ſome diſtance from the coaſt, within the bay which the ſea makes beyond Gaudewary. Farther up the coaſt, we find Viſiga-patnam, where the Engliſh have a ſettlement, and Bimili-patnam. Beyond it is Sicacola, about 15 hours journey by land from Bimili-patnam, according to the Memoirs of Thévenot. This is the reſidence of a nabob, who took it formerly from the kingdom of Golkonda, which did not extend beyond this diſtrict. Sicacola is eaſily found in Ptolemy, by the name of *Cocala*, whoſe poſition is near the coaſt. The river which Ptolemy marks a little on this ſide of it, by the name of *Doſiron*, much reſembles that of Dacheron, whereof Thévenot ſpeaks, as a place where the Dutch have a factory; but its ſituation is unknown to me. Calinga-patnam, which is next to Sicacola, is very remarkable, as it retains in it the name of an Indian nation, which is ſtill talked of in India, and is called *Calinga*. Pliny ſpeaks of the Calinges, and places them agreeably on the borders of the ſea, *Calingæ proximi mari*; and at the ſame time on the banks of the Ganges, towards its mouth, which has cauſed them to receive the name of *Gangaridæ*, as we read in Pliny, *gente Gangaridum Calingarum*: And I agree with father Hardouin, that the name of Calinges is uſed in that of the *Modogalinga* nation, which Pliny ſays inhabited an iſland of the Ganges. The Calinges are likewiſe mentioned by Elian, though the indication of their dwelling oppoſite the Taprobane ſeems uncertain. The Promontory *Calingar*, which Pliny ſpeaks of as above 600 miles diſtant from the Ganges, may agree with the Point of Gaudewary.

The province of Orixa doth not properly commence 'till you come beyond the diſtrict of Sicacola: It is governed by a particular prince. The dialect ſpoken there is called *Uriaſſa*; and I believe that in the denomination of Orixa the *x* comes from the Portugueze, and ought to be pronounced in their manner, that is to ſay, like *ch* in French, or *ſh* in Engliſh. I ſhall affirm without heſitation that there is an uncertainty in the poſition of Ganjam, as I find it elſewhere confounded with Sonnevaron. Catack is ſaid to be a great town, ſituated in-land, in about the latitude of Cape Palm-trees.* But what is moſt remarkable in this province, is the temple of Jagonnat, or as we uſually read it Jagrenaut, which is at ſome diſtance from the ſea-coaſt, and about 30 leagues on this ſide of Cape Palm-trees. I found an obſervation of its latitude, attributed to father Noel, in 19° 50′, which I was unacquainted with when I drew the Map of India, but however it doth not differ above a few minutes. Cape Palm-trees is preceded by a point of land, which having often deceived navigators, who have taken it for this cape, has been called Falſe Point: And thus far, to which ſucceeds the mouth of the Ganges, is what we propoſed to diſcuſs in this ſection.

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* Commonly called Palmiras.

SECT.

SECT. V.

A CONTINUATION *of the* COAST *of* INDIA, *from the* MOUTH *of the* GANGES *to the* ENTERANCE *of the* STRAITS *of* MALACCA.

THERE is a great deal of difference in the manner that this coaſt is made to run, from the mouth of the Ganges to the Bar of Aracan: Some maps make it ſo oblique as to bear full S. E. others moderating this make it S. S. E. The Portugueze, who are moſt acquainted with theſe parts, make it ſtill leſs; and their coſmographer, Pimentel, makes no difference of longitude between Shatigan and the bar of Aracan. Admitting that the error of ſuch a parallel poſition be conſiderable, I think I have carefully avoided it in the Map of India, wherein it bears by the compaſs about S. S. E. $\frac{1}{4}$ E. which is much nearer the contrary extream. The bearings of S. E. ſeem to ariſe from a part next the point at the enterance of Aracan, called Botermango; but what appears erroneous is the making it ſo general from the mouth of the Ganges and Shatigan.

With reſpect to the particulars along this coaſt the modern maps are the moſt defective: What we know for certain is, that from Shatigan there is a channel of a river parallel to the coaſt, which runs as far as Aracan River, into which it enters at about 5 French leagues above the bar of that river. In the plan of the enterance of Aracan River this channel bears the name of the Ganges; and indeed Shatigan River receiving a channel, iſſuing from the Eaſtern mouth of the Ganges, as I have ſhewn in a foregoing ſection,* the branch running into the River Aracan, may be looked upon as proceeding from the Ganges. Several other rivers coming out of the country run into this channel, which they meet with before they fall into the ſea.

The bar of Aracan is in about 20° 12′ of latitude. What we know of the river which carries into the country, is confined to that part near the ſea, ſo that the ſource of this river is unknown: But I am greatly inclined to believe that it is a branch of the great river Aûa, which detaches from it ſeveral others before it comes to the ſea, and which I ſhall hereafter treat of in its turn. Aracan is a kingdom, the limits of which we cannot certainly deſcribe, only that it begins in the neighbourhood of Shatigan, which ſome writers aſſign to it, and extends as far as the point of Negrais. The name of the country and the nation, unknown in our maps, according to the Portugueze authors is *Mog*: That of Aracan ſeems to be borrowed from the capital town.

I have repreſented the port of Aracan in a particular draught, and very circumſtantial. There are two ways of paſſing over the bar, both of them having ſufficient depth, as may be ſeen by the ſoundings in fathoms: The larboard one however is the beſt, as being wider than the ſtarboard one. From this enterance to the point of Negrais, what is moſt remarkable is

* Page 29.

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an iſland at ſome leagues diſtance, and 6 or 7 leagues in length, between 18 ½ and 19° of latitude, called Chedubé: The rocks which the Portugueze have named Buſaras, at the North point of this iſland, are dangerous. The Portugueze Directories deſcribe afterwards two little iſlands, Negamalé and Juncomalé, which are differently called in the common maps, according to which Jaquemal is the name of the iſlands in the bight between Aracan and Chedubé. Arimurim are 4 little iſlands, in 17° ½ of latitude, according to the Directories above-mentioned. The Buffalo is a little iſland ſurrounded with rocks, in the latitude of 17° 6′: As for the coaſt of the continent, it is divided by ſeveral branches of a river, which I am very apt to think proceed from the great River Aùa; ſince the courſe of that river is not far diſtant from the coaſt. I am informed that all the country which this river croſſes below the latitude of 19° and 20° is very low, and overflowed in ſeveral places; ſo that the land doth not begin to riſe, nor the ground to grow ſolid, 'till you come above this latitude. And whereas the river detaches ſeveral branches or channels from its right-hand ſide, from this latitude downwards, theſe channels cannot have any other paſſage or diſcharge into the ſea, the coaſt of which is collateral with the courſe of the river. All the intelligence we want on this head conſiſts in the particular circumſtances of each of theſe channels.

The Point of Negrais, where the coaſt changes its Southern direction to turn to the Eaſtward, is in the latitude of 15° 50 and ſome odd minutes. M. D'Aprés has remarked in his Directory for India, that the ancient charts carry this cape too far to the Northward by about 12′; * and the table of Pimentel, deſcribing it in 16° 6′, is in the ſame error; but father Tachard, who put in at Negrais, has placed this point below 16° in a map publiſhed in 1701. In writting Negrais or Negraés, as the moſt ancient and original relations have done, I cannot think the word Negrailles altogether improper, which depravation cuſtom has authorized among navigators. But before we double Point Negrais, it is requiſite to obſerve, that in the Map of India, from the bar of Aracan, the general bearing as far as Negrais, which moſt maps make nearly South, is about S. 15° E. ſo that the longitude of Negrais is a degree at leaſt from that of Aracan. Hence it appears, that notwithſtanding between Shatigan and Aracan, a leſs oblique direction of the coaſt confines the longitude in this part, yet the whole between Shatigan and Negrais is not leſs in the Map of India, than in any other which gives the utmoſt extent.

As the error which moſt commonly prevails in the maps, and which in compiling them it ſeems difficult to guard againſt, is that of extending the ſpace too much, ſo by ſtriving to avoid it in the Map of India, I have reaſon to fear the contrary extream; therefore, after having run it as far as Negrais, I compared that point with ſeveral others, by the moſt approved charts: Thus comparing Negrais with Segogora or Cape Palm-trees, I found I had taken too much ſpace, and indeed ſome leagues more than what was the reſult of a plain chart of the Gulf of Bengal, drawn by M. D'Aprés: And as the Gulf of Bengal is confined in its breadth by two points, which are both nearly in the ſame latitude, viz. Divy on the coaſt of Coromandel, and Negrais beyond the Ganges, the ſpace between them is another of thoſe which I compared: M. D'Aprés's chart gives 11° 35′ of longitude, which on the parallel of 16°, much about half-way between the latitudes of Divy and Negrais, produce 223 ſea-leagues, according to the common ſpherical graduation; the Map of India therefore gives 219 leagues of the ſame meaſure, or of 20 to the degree. It is not ſo much ſhorter in this ſpace, as it is longer between Negrais and Segogora: And by this we may be convinced that even ſuppoſing I had forced theſe ſpaces, I have not carried it to any exceſs. I am perſuaded that M. D'Aprés will not look upon a difference of a few leagues in about 220 to be a contradiction.

* See the New Directory for the Eaſt Indies, page 40.

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In Blaeu a chart of the *Sinus Gangeticus*, which certainly is not without merit, being a plain chart, like that of M. D'Aprés, reckons the ſpace in queſtion but 205 leagues.

Point Negrais is ſeparated from the continent: For forming a bay to the Eaſtward, there is within that bay a channel, which cuts through the coaſt into the great ſea, to the Northward of the ſaid point: The bay includes an iſland, which they call the little Iſland Negrais, to diſtinguiſh it from that we have juſt deſcribed. Oppoſite the point Negrais is another iſland, which our navigators call Porine, and makes one ſide of the bay. At about 2 leagues S. S. E. from Point Negrais there is before the bay a little iſland, that we call the Diamond, and the Portugueze Duran-diva; and beyond it is a ſhoal almoſt even with the water, which they call *Ilha Alegada*, or Sunken Iſland. To the S. S. W. of Negrais, in the latitude of 15° is the iſland of Properais or Preparis, which, with the little iſlands and ſhoals ſurrounding it, take up the ſpace of 8 or 9 leagues, laying N. N. E. and S. S. W. next which are the Cocos, two low iſlands, in about the latitude of 14° 5′, the largeſt of which lying about a league and a half to the Eaſtward of the leſſer one, may be about 2 leagues in circumference. The diſtance from theſe iſlands to the head of the great iſland Andaman, is computed 9 leagues to the S. Weſtward: Some little iſlands which cover this head of the Andaman, are in 13° 40 and ſome odd minutes, and from thence the iſland runs to the Southward, for about 25 leagues. It is very dangerous landing thereon, for beſides that 'tis ſurrounded with rocks, it is alſo inhabited by a nation of Anthropophagi: Theſe circumſtances prevent our knowing much of the in-land parts thereof. To the great Iſland Andaman ſucceeds what is called Chique-Andaman, which conſiſts of ſeveral ſmaller iſlands, contained within a bank, which terminates in the latitude of about 10° 30′ South. I muſt not forget Narcondam, eſpecially as what I have found in the Portugueze doth not agree with the ſituation our maps give it. The Directory of Gaſpar Pereira dos Reys makes the Iſland Narcodaõ or Narcondam about 6 leagues from the Cocos Iſlands, and 12 from the head of Andaman, and the bearing with reſpect to that point he determines *leſte quarta de nordeſte, meya quarta mais para leſnordeſte*, that is to ſay, about 17° from E. to N. According to the French maps Narcondam lies about 25 ſea-leagues off the head of Andaman, and inſtead of reckoning to the Northward this iſland inclines to the Southward, a fraction of a degree, a little more or leſs, according to different charts. I have not decided between theſe different opinions, but inſerted them both in the Map of India. Let the navigators who have occaſion to frequent theſe parts determine which of the two poſitions is moſt agreeable to truth.

I now return to Point Negrais, from thence to proceed to the bar of Siriam. The diſtance in a direct line is not leſs than 50 ſea-leagues, in the Map of India; and it is certain that in conſequence thereof, the paſſage by ſea muſt take up near 60 leagues, conſidering the ſweep which the coaſt makes, as likewiſe that you muſt keep a good offing, to avoid the bank that ſurrounds it. The Portugueze, and among the reſt one of their moſt experienced mariners in this ſea, and on whoſe information they rely, Gaſpar Pereira, whom I have already quoted, reckons it but 36 leagues, in ſeveral particular diſtances relative to the different places on the coaſt, and that by ſailing round it rather than in a ſtreight line: Now, though we were to ſuppoſe that this navigator means thoſe leagues of about 17 to a degree, inſtead of 20, the 36 of the former meaſure will be ſcarcely equal to more than 42 of the latter. Pimentel, the coſmographer, makes but 1° 51′ of longitude between *Ponte de Negraes* and *Barra de Siriaõ*, which, in the middle latitude he aſſigns theſe points, viz. 16° 10′, is no more than 1° 47′ of the ſpherical graduation, conſequently 35 ½ leagues, at the rate of 20 to the degree: *

* It is moſt natural to think that Pimentel reckoned his degrees of longitude according to the number of leagues he judged between Point Negrais, and the bar of Siriam; but whether he computed them upon the principles of the plain chart, or ſpherically, is not to eaſy to determine: If the former, the diſtance muſt have been 37 ſea leagues; and if the latter, nearly 41, which agrees pretty well with Gaſpar Pereira's account, as above.

From hence it appears that the uſe of 50 leagues in this ſame ſpace will make us liable to exceed the meaſure rather than make it too ſhort: But as this is in the longitude we need not be afraid of ſhortening it. *

The bar of Sirian lies in 16° 20 and ſome few minutes of latitude. Pimentel adds but 15′ to the 16°. A particular draught of the River Sirian, placed by the ſide of that of Aracan in the Map of India, repreſents the river very particularly as far up as the town of Sirian. The ſoundings marked in the river are fathoms, taken at ½ ebb going down it. At high water the ſoundings are increaſed above 2 fathoms: But the fathoms without the two points of the enterance are for high water, and one-third ebb. The figures on the banks ſhew the feet at low water, to which the flood adds in proportion to the fathoms.

By the map may be eaſily ſeen, that the River Sirian is properly the enterance of that of Pegu, rather than that of the River Aûa. It is certain that the River Aûa has a communication with it, by means of one of its branches, which is called the River Dogon or Digon; the enterance whereof into the River Sirian is a little below the town of Sirian, on the oppoſite ſide, which as you go up the river is the left, Sirian being on the right. This is now the proper place to ſpeak of the River Aûa, and to give an account of what intelligence I obtained of the ſeveral branches into which it divides as it approaches the ſea, as alſo the particulars of its courſe, as far up as the town of Aûa, which none of the maps have done in the manner I have in mine of Aſia and India.

This advantage I owe for the moſt part to a Dutch manuſcript map, which belonged to Melchiſedeck Thevenot: But after procuring this, with ſeveral others equally important to geography, I had the misfortune to find it imperfect, one of the large ſheets, whereof it was compoſed, being wanting; and I ſolicited in vain one of the miniſters of the States General to ſupply the deficiency, in caſe the ſame map was to be found among any of the collections in Holland. This vacancy of about 50 leagues in about 200, I have expreſſed in the Map of India, by tracing faintly with dots, that part of the river that was wanting, and in which the map itſelf denotes I was not informed. Excepting this defect, the merit of the fragment in queſtion doth not only conſiſt in the particular deſcription it affords, but likewiſe in the general deſcription of its object. There is a little map already engraved of the River Aûa, to which we muſt at preſent refer, and which deſcribing the upper part of this river, for a great way, and repreſenting it as lying almoſt from W. to E. inſtead of extending to the Northward, places the town of Aûa in 21° of latitude, which Deſplaces, in his Ephemerides, ranks among the number of places determined by Cœleſtial obſervations: Now, this ſame poſition of the capital town of a great empire, which bears its name, the Dutch map ſettles in 25° 20′: For it is graduated, without which I could not have known exactly what ſpace the want of a whole ſheet had deprived me of in the courſe of the river: Here is then an error of above 4°. To this I am obliged to add, that if the river of Aûa run as the little map above-mentioned repreſents it, the poſition of the town of Aûa leaping, over all the ſpace belonging to the kingdom of Mieñ, which is that of Pegu, ſhould be removed to the common frontier of Lao-tchua, which is the kingdom of Lao, and of Yañ-nañ, a province of China. This the upper ſheet of the ſecond part of my Map of Aſia will evince. The Dutch Map would have been very ſerviceable, had it only ſerved to reconcile ſuch an important point in geography.

As to the lower part of Aûa River, 'twas by comparing ſome inſtructions, and a Portugueze chart with the former, that I endeavoured to diſcover the different branches through which this river runs into the ſea. The Dutch Map however ſhews more on this head than a commu-

* That is, as I take it, no ſuch bad conſequences would attend the ſhortening, as exceeding the true longitude, ſince by this means the navigator would be more upon the look out: But then this ſtands equally good as well with reſpect to the latitude as longitude.

nication

nication between the River Dogon, and the principal channel going up the river. The moſt conſiderable mouths are Bragu, which ſeems to come more immediately from this river than Dala, and Chinabaqual, this laſt being next to the bar of Sirian, and at the diſtance of 6 or 7 leagues. What they call the River of Dogon is a thwart channel, which communicating ſucceſſively with the branches of Chinabaqual and Dala, runs parallel to the ſea-coaſt, and leads to the principal town of this part of the country, which is Mero, where you find the channel of Bragu: And from Mero another ſuch channel extends as far as Negrais, after paſſing by Coſmin, the name of which we find in Jarric's Hiſtory of the Indies, as that of a particular kingdom; and it is likewiſe expreſſed in the ancient maps. By inſpecting the new Map of India you will ſee more diſtinctly than I can tell you, the diſtribution of theſe channels, as well as ſeveral others, excluſive of thoſe which we preſume are unknown: But the map repreſents them ſufficiently to let us know that the river Aûa is not inferior to the Ganges, with reſpect to that almoſt infinite diviſion of branches as it approaches the ſea: And though the one of thoſe rivers is much more noted than the other, this, notwithſtanding, is not inferior to the other in the map, and takes up at leaſt as much ſpace in its courſe: For ſince the enquiries of the Jeſuit miſſionaries to China have let us into the knowledge of Tibet, we are informed that the whole extent of that country from W. to E. is croſſed by a river whoſe ſources, oppoſite to thoſe of the Ganges, are only ſeparated therefrom by the ſummit of the ſame mountain, from whence each of them flow, taking only different courſes, that is to ſay, the Ganges to the Weſtward and the Tſanpou to the Eaſtward: This is the name of that river which runs through Tibet. This denomination, in a different language from that of India, is a general appellation, as well as that of Ganga; and being unaccompanied with any proper name implies the river by way of eminence: Therefore, from the combined poſitions of India, Tibet and China, I have learned, that the Tſanpou, after traverſing the country for above 300 French leagues, can be only this river, which in its lower part, contained in India, is known by the name of the River Aûa.

I am indebted to the Dutch Map for the particulars of the River Pégu, between Sirian and the capital, which gives name to this River, of which we have no other intelligence. In the ſecond part of the Map of Aſia, I make this river the continuation of a river parallel with the Tſanpou in Tibet, and which comes out of the Chineſe province of Yuñ-nañ, under the name of Lu-Kian: It is certain that this river comes out of Yuñ-nañ to enter Mieñ-Koué; and Mieñ-Koué, or the Kingdom of Mieñ, is the ſame as that of Pegu, which name has prevailed among the Europeans trading to India: But the name of Mieñ has been eſtabliſhed ever ſince the time of Marc-Pol, in the middle of the 13th century; and that traveller likewiſe mentions a town of Mieñ, which is unknown to us. I obſerve that he joins the kingdom of Bengala to that of Mieñ, whence it appears, that Mieñ at that time prevailed over Aûa, which is not mentioned. It was not 'till the 16th century, that a king of Aûa, ſubject to the king of Mieñ or Pegu, conquered and ſubdued the kingdom on which he before depended. The River of Pegu detaches from its left, a branch called Martaban River, becauſe, diſcharging itſelf in Macarco, a great bay to the Eaſtward of Sirian bar, this branch is an open channel, leading to Martaban. It was a Portugueze map I took the environs of Martaban from, which our maps know nothing of, though the map I have followed is engraved. The bar lies in 16° 5′, according to the Table of Pimentel. Before it are ſeveral little iſlands, and a larger one called King's Iſland lies off it, which is high land.

Between the bar of Martaban and Merghi,* I know of no map that makes the coaſt diverge more than the Map of India, which is about S. 7° E. In general I have been very careful in the conſtruction of this map, not to contract the longitude. I take Merghi to be to the Eaſtward of the bar of Martaban, about half a degree; and the Table of Pimentel makes the

* Mergui, or Merguy.

difference

difference but 15′. There are ſome maps which make the ſpace greater than the Map of India, between the head of the Andaman and the iſlands lying before Merghi; but the exceſs proceeds in a great meaſure from the Andamans bearing about 3° more to the Weſtward of Point Negrais, than in the Map of India. Without inſiſting upon this, I ſhall content myſelf with ſaying, that adhering to a large manuſcript chart I have of theſe parts, drawn by a French navigator, in 1728, and to which the particular plan of Sirian River is annexed, from whence we might be induced to entertain a good opinion of it; the bearing it makes is at leaſt S. S° W. to which if we add 3° it will make the difference a point of the compaſs. The Map of India, which admits but 83 ſea-leagues between the coaſt of the Andaman and the Iſland of Tanaſſerim, off Merghi, is therefore more confined in this part, than the Maps which allow it 90: But the Map of Peter Goos reckons this ſpace only 77 leagues; and notwithſtanding that the diſtance which remains from the Iſland Tanaſſerim to Merghi, adds thereto about 18 leagues, yet the longitudes and latitudes of Pimentel allow but 88 leagues to the whole ſpace between the Iſland of Andaman, *na cabeça do norte* to *Merguim*, *na entrada da barra de Tanaſſerim*. The Map of India, by adding 18 to 83 extends it at leaſt to 100. Notwithſtanding what may ſeem deciſive in this particular diſcuſſion, there is a general obſervation to be made with reſpect to the charts drawn for the ſea, which is, that in ſuppoſing ſome uncertainty in the exact determination of the diſtance by ſea, it is moſt prudent to be rather too reſerved, than too laviſh in the meaſure; becauſe it is leſs inconvenient to the navigator in drawing the chart ſo as to think himſelf juſt aſhore, than it is hazardous for him to imagine he has a greater ſpace to run. Let me be allowed to add further, that what almoſt univerſally reſults from the meaſures of the ſpace, in proportion as they are better aſcertained, and corrected from a former eſtimation, is, that they will be found ſhorter or more contracted.

We know little of any other place on the coaſt between Martaban and Merghi, except Tavay, a town ſituate within a bay. Merghi is a port much frequented, between ſeveral mouths of a great river, which running by the town of Tanaſſerim, takes its name by which it is moſtly called. Tavay, Merghi, and Tanaſſerim, are dependant on the ſtate of Siam, which the maps extend 100 leagues ſtill further along this coaſt, as far as the limits of Queda. The ſea, in the neighbourhood of Mergui, abounds with a great number of iſlands, which form a ſort of archipelago, which the Map of India repreſents in a ſeparate place, but is not in every reſpect the ſame as has been formerly given of it: Beſides, the plan inſerted in this new map deſcribes, over and above what others ſhew, the courſe of the river as far as Tanaſſerim, which I believe was never before made public, as I had it from a manuſcript map. Thoſe who would be well informed how to ſteer among the iſlands which ſurround the port of Merghi, may conſult M. D'Apré's Neptune Oriental,‖ which may be the better depended on, as he directs navigators from his own obſervations.

By drawing a line from the bar of Martaban to the North point of the Iſland of Junkſelon, Merghi will appear to lie in a hollow from this line, the ſea gaining upon the land a little between Martaban and Junkſelon: For from Martaban to Merghi, this coaſt trenches ſo little to the Eaſtward of South, that it appears to be due South, and even ſomewhat to the Weſtward from Merghi, towards Junkſelon. The maps which have not been acquainted with any alteration in this bearing, repreſent it thus,* and others make it at leaſt due South, without any declination to the Eaſtward: It is true, that to ſail clear of Malaca,† on a meridian, which I cannot diſpenſe with examining hereafter, this coaſt muſt be allowed a declination from the South towards the Eaſt. The memoirs of the Portugueze navigators do not favour this declination, by not admitting a whole degree of longitude (55′ in Pimentel) between Merghi and

‖ Or the New Directory for the Eaſt Indies; wherein the French Neptune Oriental has been chiefly conſidered and examined.
* That is, they repreſent the whole coaſt from Martaban to Junkſelon as bearing to the Weſtward of South.
† Or Malacca.

Queda:

Queda: For as between the North point of Junkſelon, and the bar of Queda, without going as far as the town of that name, divers charts, too particular not to be exact, make it 1° 30 and ſome odd minutes of longitude; ſo that if Queda is allowed to be no more than a degree to the Eaſtward of Merghi, it follows that the North point of Junkſelon lies above half a degree off Merghi: I would not have this reſult taken too rigorouſly, ſince the Map of India makes it more than a degree between Merghi and Queda; but it is at leaſt contrary enough to the declination above-mentioned, to render it ſuſpected, and give the more credit to the oppoſite bearing.

To the Southward of the iſlands which lie before Merghi, there is one which is diſtinguiſhed by its extent of 8 or 9 leagues from N. to S. It is called *Ilha do Mel*, or *Ilha Clara* in the Portugueze Directories, which make its latitude 8° 10′, and this nearly agrees with the body of the iſland I find afterwards in the maps of the Iſlands of St. Suſanna. The ſaid Directories make mention of the Iſland St. Matthew, in 9° 30′. The iſlands called Seyer are laid down in about 8° 30′, and 12 or 13 leagues to the Weſtward of Junkſelon. Bangri, or according to the Portugueze, Bangarim, is the moſt noted upon the coaſt before you come to Junkſelon. M. D'Aprés brought from India a very circumſtantial plan of Junkſelon, and its environs: I have repeated it in the Map of India, becauſe in another manuſcript plan I have of this part, and which is very particular as far as Queda, the point of land called Lontar is not upon the continent, but an iſland eaſily diſtinguiſhed by a channel that ſeparates it, and to the Eaſtward of which extends a deep bay, which no plan has hitherto taken notice of. The coaſt of India, and the ſituation of the iſlands which lay before it, as far as P^e. Pinang, ſeem to me to be carefully laid down in the maps I made uſe of in drawing this part. Pulo-Buton is remarkable for that thoſe who are bound to Malacca, endeavour to fall in with it rather than the coaſt of Sumatra: It is well known that Pulo in the Malay tongue ſignifies an iſland: The Portugueze ſeem pretty exact in allowing its latitude in 6° 35′: They give the name of *Ilhas da Pimenta* to thoſe iſlands which lie to the S. Eaſtward of Pulo-Buton, called by the Malays Pulo-Lada,* which ſignifies the iſland of Pepper, as well as the Portugueze denomination. The enterance of the Straits of Malacca may be determined by an imaginary line drawn from Pulo-Pinang to Tanjong-Goere, or to Diamond Point on Sumatra.

The limits of the Map would not permit me to take in this ſtrait. The Map of India was at firſt more limited than at preſent, and included in two ſheets, which make indeed the greateſt and principal part thereof; and it was begun to be engraved, when, at the deſire of the *French* Company, I made an addition of the two half-ſheets, to join on the ſide of the two whole ſheets; ſo that I was confined in the limits to the Southward, ſince the conſtruction of the map was then the ſame as at preſent: But though the Map of India doth not extend ſo far as Malacca, the ſecond part of my Map of Aſia will ſupply that deficiency, and explain what I have further to ſay of the longitude thereof.

There are ſeveral indications of the longitude of Malacca, determined aſtronomically: In the Tables of M. de la Hire, 97° 50′ from the meridian of Paris: In the Connoiſſance des Temps, 99° 45′: The difference is not inconſiderable. Deſplaces, in the table annex'd to his Ephemerides, quotes Beza and Comilla, Jeſuits, for a determination of 97° 30′: By taking the medium of theſe obſervations, we have 98° 37′ 30″: But conſidering the uncertainty reſulting from ſuch a variety of poſitions, we cannot do better than to have recourſe to the maps which beſt deſerve attention; and by conſulting them we ſhall find that Malacca is placed under the ſame meridian as that of the bar of Siam: In this the Portugueze maps agree with the beſt Dutch charts, who, having made the Portugueze works of this kind extreamly ſcarce, have not ſcrupled to copy them. Excluſive of the hydrographical chart of the Portugueze coſmographer, Texeira, publiſhed by Melchiſedec Thévenot, in his Collection of Voyages, the Table of Pimentel places Malacca and Siam in the ſame longitude: Therefore, the determination

* Or rather Ladda.

of Siam, which is more to depended on than many others, and leſs doubtful, eſpecially than the aforeſaid indications of Malacca, is 98° ¼, conſequently the ſame longitude within a few minutes, as that concluded by the medium of the ſeveral obſervations of Malacca.

The preſering one indication to another appeared to me hazardous, and eſpecially that of the Connoiſſance des Temps, which removes Malacca furtheſt to the Eaſtward, leſt I ſhould vary too conſiderably from the maps, which by being ſo circumſtantial as we find the Dutch charts, do not appear to have been lightly made: For, in a ſpace of at leaſt 12° of latitude, between Malacca and the bar of Siam; to alter the bearing, ſo as to make the difference 1° ¼ of longitude, and that in a latitude wherein the degree of longitude is nearly equal to one of latitude, would make a difference of at leaſt 10° to the Eaſtward: § But without confining myſelf to ſuch a general diſcuſſion, having taken pains to ſtudy the reſult of a number of bearings which I had collected from the enterance of the Straits of Sincapura, and Pulo-Timon, to the bar of Siam, and which we find almoſt compleat in M. D'Aprés's Neptune Orientale, I ſee no difference contradictory to the maps: Thus, without adhering ſtrictly to the maps, and yet at the ſame time by varying rather more than leſs, the place of Malacca did not ſeem to me to lie to the Eaſtward of the meridian of Siam above the fifth part of a degree. To this I muſt add, that to avoid any riſque in not taking longitude enough in the removal of Malacca, I varied from the longitude of Siam about the third part of a degree: So that in my ſecond part of Aſia, and it would be the ſame in the Map of India, if it extended further, Malacca is placed in 98° 50′ of longitude from Paris, while Siam remains in 98° 30′.

It ſeems as if ſuch a variation, in the longitudes given of Malacca, ſhould occaſion a ſuſpicion of inaccuracy in this determination. To make Malacca agree with the indication in the Connoiſſance des Temps, it was requiſite, in the ſea-charts that have been drawn, to take from the bearing of the coaſts, in order perhaps to give the preference to the moſt extenſive computations of navigators, rather than to the ſhorteſt: But notwithſtanding theſe operations, Malacca cannot be ſuppoſed to juſtify itſelf in the longitude given it in thoſe charts: For, admitting even the whole ſpace of longitude which they allow from the mouth of the Ganges and Cape Palm-trees, as far as Malacca, it muſt be remembered that the repeated aſtronomical obſervations, taken by father Boudier, at Shandernagor, have procured us a determination of longitudes, from which we may not deviate, whereby a deduction is made of about a degree in the longitude, from what the charts give to Cape Palm-trees; ſo that this correction of the longitude has an effect upon Malacca, and the more ſo, as it ſeems certain that they have not ſpared for ſpace in the whole extent from the Ganges to Malacca. There might be another longitude pointed out, though without any juſt grounds, namely, that of Pulo-Condor; the longitude whereof having been adopted in the ſea-charts, though placed about a degree too far to the Eaſtward, may appear to be right, by a continuation of the ſame error, in the ſituation of Malacca: But this digreſſion would take me too far from my preſent ſubject, to which I ſhall return.

The poſition of the peninſula of Malayo, draws after it that of Sumatra, the head or Northermoſt part whereof was requiſite to be ſhewn in the map. M. D'Aprés, and likewiſe the author of the Engliſh Pilot, have given plans of the road of Achem * and its environs: The iſlands that cover this road to the Northward and Weſtward, with the different paſſages for coming in and going out, are plainly ſhewn by thoſe plans. 'Tis from M. D'Aprés in particular that I took the deſcription of the iſlands, which lie between the channels of Sombrero and Car-nicobar: Several maps have divided Car-nicobar into two iſlands, inſtead of making it but one. With reſpect to Nicobar, we are well informed that a channel, to which has been given the name of St. George, and which has been navigated, ſeparates it. This chain of iſlands brings us towards thoſe of Andaman, which are diſtinguiſhed by the name of Chique-Andaman. The point of Sumatra making with the coaſt of Ceilan, in about the ſame latitude,

§ In the bearings. * Achien or Acheen.

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an incloſure of the vaſt gulf round which we have circulated, it is natural to enquire into the extent given the enterance of the gulf, between Ponta de Gale in Ceilan, and Achem-head on Sumatra, which the conſtruction of the Map of India makes equal to 13° and about ¼ of meridian diſtance, conſequently 275 ſea-leagues of 20 to a degree. The Portugueze here reckon the longitude 14°, which, according to the ſpherical graduation, being almoſt equal to the latitude in that parallel, are computed at 280 of the ſame leagues: Peter Goos makes it but 13° ½, or 270 leagues The Chart of the Gulf of Bengal, in Blaeu, doth not allow it quite 13°: I queſtion whether a ſomewhat larger extent of this ſpace would not be more exact than that of 280 leagues, as it would at leaſt diminiſh the too great diſtance given to Malacca in longitude. If we were to make an eſtimation of ſea-voyages in this parallel, and that directly from one point to the other, would it anſwer the end of obſervations, by which alone the ſpace in queſtion can be determined?

Notwithſtanding all that the Map of India includes ſeems here to be ended, the ſervice I owe to geography will not permit me to neglect one thing that belongs to antiquity; eſpecially as, having all along regarded it, I ſhould be the more inexcuſable to omit it wholly in this place.

Ptolemy is the only one among the ancients that ſupplies us with materials for a circumſtantial and connected review. The application, which modern geographers have made of his intelligence, is, in my opinion, carried a great deal too far; and before I enter into particulars, it muſt in general be allowed, that there is more probability of finding them too limited than too much extended. Doth not the manifeſt imperfections in the leſs diſtant parts, thoſe beſt diſtinguiſhed, and moſt certain in Ptolemy, lead us to conclude, that want of information prevented them from penetrating into thoſe parts of the world which are now known? Some iſlands, which by the ſituation given them by Ptolemy are included in the Gulf of Bengal, Meſſ. Sanſon and M. Deliſle have taken for all the iſlands of Aſia, from the Straits of Sunda to the Iſland of Japan incluſive. The *Maniolæ*, the longitude of which in Ptolemy is rather on this ſide of that wherein he places the Ganges, than beyond it, have been removed to the Philippine Iſlands, without paying any regard to the ſituation, or conſidering that an ancient geographer, having but little light into any of the countries in that part of India near the Ganges, could not carry his enquiry ſo far: However it might ſuffice to confute thoſe who carry the *Maniolæ* ſo far off, on account of their reſemblance to the name of Manilla, which are much better found in the little Iſlands of Andaman. It muſt be allowed, that the analogy of the denomination is one means to aſcertain the truth; but even this method ought to give way to a conformity in point of ſituation, and cannot take place but when the other doth not contradict it; without which we ſhall find in the multitude of denominations which bear ſome analogy to each other, a great confuſion in all parts of geography without diſtinction. The Satyrs Iſlands, mentioned by Ptolemy, will better agree with the Iſlands of Pulo-Condor, oppoſite Camboja, when examined nicely and critically, than with thoſe of Japan, for which they have been marked in one of the Maps publiſhed of the world, as known to the ancients.

By taking a view of the map drawn by Ptolemy, ſeveral places near the Ganges are to be found very diſtinctly: The rivers marked therein agree with thoſe of Shatigan, Aracan, and others. The *Baracura Emporium* may be taken for the enterance of Aracan, where the name of Burongo is ſomething analogous to that of Baracura. The towns of *Sida* and *Berabouna*, that come next, are ſtill to be found on this coaſt, between Aracan and Negrais, by the name of Sedoa and Barabon: Ptolemy lays down an iſland in the offing by the name of *Bazacata*, inhabited by men who go naked, called *Agimnatæ*: And as the moſt conſiderable of the iſlands off the ſaid coaſt is Cheduba, it is natural to trace it therein: It is inhabited by a ſavage people, of the nation of *Mogos*, and *gente traidora*, as Pimentel has it. In Ptolemy ſucceeds a promontory, with a river of the ſame name, which is *Tamala*; and making the

coaſt

coaſt afterwards run to the Eaſtward, every one will readily find the point of Negrais, the branch of the River Aûa, which comes to it, and the coaſt which extends to Sirian. *Mareura*, which Ptolemy marks upon the continent as a metropolis, is undoubtedly the town of Mero. The direction we ſee given to the coaſt in Ptolemy, forms a gulf, which takes the name of *Sabaracus* from a ſea-port town called *Sabara*, which agrees with the enterance of the River Bragu: This gulf is bounded by a river named *Bezyga*, with a port of the ſame name, and which gives to the country round-about, the name of *Bezygitis*; which may be applied to the river as well as the country of Pegu. Thus far the conformity of the places and circumſtances is evident enough. Ptolemy afterwards turning to the Southward, and advancing unto the Cherſoneſus, or Golden Peninſula, we muſt thence come to the iſlands, which are almoſt all placed on this ſide of that peninſula: By what authority then can we place them beyond it, ſince 'tis only in Ptolemy that we find them?

The poſition he gives to that named ἀγαθὴ δαίμονος, or Good Fortune, cannot be improperly taken for the Great Andaman: The name alone is all the obſtacle, if it be any, with reſpect to a land inhabited by Anthropophagi: But, all the other iſlands, including the *Maniolæ*, being placed as immediately bordering thereunto, like as the Little Iſlands Andaman do upon the Great one, Ptolemy aſcribes to the Anthropophagi. *Baruſſæ & Sindæ*, which are mark'd as almoſt contiguous to each other, and a little beyond the former, are manifeſt in theſe of Car-nicobar and Nicobar. *Saba-dibæ*, which comes next, and in which we find the common Indian term of *dive* or *dibe*, take the ſituation of the iſlands which lie before Sumatra: And their ſituation in Ptolemy, notwithſtanding ſome ſmall diſtance, as ſuch great exactneſs is not here required, leads to Ἰαβάδιου νῆσος, or Iſland of Barley, the capital whereof, called Ἀργύρη, or *Argentea*, placed at the head of the iſland, repreſents Achem. It is true indeed, that the metal in the mines of the kingdom of Achem would render the denomination more properly, the Town of Gold, rather than the Town of Silver: But though Sumatra abounds in gold, rather than the Malayan Peninſula, yet that peninſula is more likely to be meant by the ancients under the name of the *Land of Gold*, than Sumatra: Moreover, Ptolemy removes every difficulty, in laying, that the Iſland *Jabadii* abounds in gold. Theſe applications are included in much leſs ſpace, than in all the modern maps: For notwithſtanding the exceſs of Ptolemy in the longitude, what he extends no further than 27°, they have ſtretched to 50, and that as well in latitude as longitude. It ſeems as though the filling up the paper had been the ſole motive of the geographers, who have omitted nothing of Aſia and Africa, which have compleated the continent and its dependancies, though they only intended to preſent the publick with a repreſentation of *the world as known to the ancients*.

I now proceed to the Golden Cherſoneſus, or Peninſula of Malayo. We cannot expect that Ptolemy ſhould be totally exempted from errors in his deſcriptions: And though he might have been better informed of the hither part of India, what reaſon is that, why he ſhould by his poſitions give authority to form the peninſula on this ſide of the Ganges? I am apt to think the name of *Malay* is to be diſcerned in that of a promontory of the peninſula of Malacca, which he calls *Malan-colon*. The deep gulph which he makes to the Eaſtward of this peninſula, by the name of *Perimulicus*, being taken from that of *Perimula*, a maritime town, not exiſting, there is the more reaſon for making a correction, whereof it cannot be denied, that the geography of Ptolemy ſtands in no need, by taking this gulf for the Gulf of Malacca, at the enterance whereof there is a little iſland named Pera: This gulf terminates in Ptolemy by a promontory, projecting very much, and called Μέγας, or the Great, which cannot be better applied than to Cape Romania, where the peninſula ends in a point, and from which the coaſt turns ſuddenly to the Northward, to form the Gulf of Siam, very deep, and remarkable enough in Ptolemy under the name of Μέγας κόλπος. I even obſerve, that at the enterance of this gulf, the place he calls *Thagora* preſerves in its correſponding ſituation to the Northward of Cape Romania, the name of Tingoran: This circumſtance juſtifies the poſition which is here

here given to the great promontory, and in conſequence of ſuch a poſition, what I thought we might underſtand by *Sinus Perimulicus.* Ptolemy makes on the left-hand of the gulf, which is that of Siam, a great river, under the name of *Daona*, running, at ſome diſtance from the ſea, by a town likewiſe called Daona: Therefore, as no conſiderable river comes to this coaſt of the gulf, and from the analogy in the denomination, and the affinity between the name of the town and the river, I can trace Tanaſſerim. I look upon the mouth of Danoa as miſplaced from one ſide to the other in Ptolemy, whom we ought not to deem preciſely correct in every reſpect.

'Tis in a promontory called *Notium*, oppoſite to *Megas*, or the Great Promontory, that Ptolemy terminates the great gulf, or Gulf of Siam: This *Notium* then is the point of Camboja. 'Tis true that this point doth not deſcend ſo low in latitude as in Ptolemy: But this degree of exactneſs is not requiſite, foraſmuch as continuing the ſame coaſt he makes it run Southward, and croſs the Equinoctial-line, throwing the capital town of the country, which he calls *Sines*, into the Southern Hemiſphere. At a little diſtance from *Notium*, Ptolemy marks a ſecond promontory, that of the Satyrs, before which are the iſlands alſo called Σατύρων, which now-adays we are ſtrongly inclined to take for thoſe of Pulo-Condor, as before-mentioned: The monkeys, of almoſt human ſize, which inhabit the woods of theſe iſlands, and which have been called Satyrs, or miſtaken for men with tails, have given the denomination: Here it is that Ptolemy's geography ends, which though more diſtant, yet is more circumſtantial for its extent, than all antiquity can boaſt. I find the ſame limitation in the geography of Edriſi, who compleats the deſcription of the climate, whereof the country he calls *Sin* is the extremity, in an iſland inhabited by a nation wearing tails (*gens caudata* in the tranſlation) not excepting the prince who commands them.

But will it not be asked why we do not come to the coaſt of China, ſince this ſame part in Ptolemy is that of the Sines? To this I ſhall anſwer, that Ptolemy never reached what we now call China; but Camboja, and *Kao-tcii-tſin*, or Cochinchina, which as well as Gañ-nañ or Ton-kin, made formerly part of China; the natives whereof have ſeveral things in common with the Chineſe. The geographers who have removed *Thinæ* or *Sinæ*, the capital of the Sines, according to Ptolemy, unto the place of a town known by the name of Nañ-kin, and which being at this time degraded by the reigning dynaſty in China of its dignity of *Kin*, or imperial court, has taken the name of Kian-nin-fu, are greatly miſtaken. The pre-eminence of this town, under the dynaſty of Tay-min, which preceded the preſent dynaſty, has led the geographers into this error. They were not appriſed that the town which they had made choice of by reaſon of its dignity, did not ariſe from the rank of ordinary towns, to that of the capital and ſeat of the empire, 'till the beginning of the 4th century, when a Tartarian prince, of the nation of Hiun-nu, took from the Chineſe emperor, of the dynaſty of Tçin, Lo-yan and Si-gañ, which were imperial cities. Si-gañ, in the province of Cheñ-ſi, enjoyed a long time this privilege by itſelf, and from the firſt beginning of monarchy; and Lo-yan in the province of Ho-nañ, and now called Ho-nañ-fu, ſhared the ſame honour 770 years before the Chriſtian Æra. Now as Ptolemy lived in the time of Adrian and Antoninus Pius, they have advanced the promotion of Nañ-kin to a capital, about two ages; and the towns, which in his time exiſted as ſuch, being diſtant from the neareſt ſea, the one above 120 leagues, the other above 180, neither of the two can be the *Sinæ-Metropolis* in Ptolemy, who places that town but a little diſtance from the ſea. There is likewiſe an anachroniſm, and even that pretty conſiderable, in taking the *Sera-metropolis* in Ptolemy for Pe-kin, as a geographer has done, without any other foundation perhaps than a confuſion of capitals: For Pe-kin was not an imperial city 'till under the dynaſty of the Khitan Tartars, or Leaos, whereof this town was the Nañ-kin, or Southern court, having eſtabliſhed their Pe-kin, or Northern court, in Tartary: And the government of the Leaos over a part of China did not begin 'till above

900 years after the Chriſtian Æra: On the other hand the ſituation of the country called *Serica*, doth not agree with the Northern province of China: This I have fully diſcuſſed in a work concerning Tartary, which is a mixture of hiſtory and geography, which, when opportunity offers, I ſhall make publick.

It is perhaps enough to have ſhewn the great miſtake in the placing of the capital of the Sines, mentioned in Ptolemy, without ſubſtituting a preciſe determination of its true place: I have nevertheleſs made the enquiry. According to Edriſi, in the 9th part of the firſt climate, the chief port of Sin is Lucquin: Abulfeda adds, that this port of Sin is near a very large river, and I have diſcovered that Loukin is ſtill the name of a branch of the great River Camboja, the mouths whereof are oppoſite Pulo-Condor: So that the Arabian geographers agree with Ptolemy, in joining the ſame name of *Sin* to the country to which we ſuppoſed it to belong. Beyond Lucquin, and in the 2d climate, part ix, agreeable to the ſame part of the firſt climate, Edriſi ſpeaks of a maritime town, included in the country of Sin, under the name of *Caitaghora*: Now, in Ptolemy we find *Cattigara*, as a port belonging to the Sines. In the ſubſequent or tenth part of the ſame climate, Edriſi ſpeaking of a town called *Sinia-Sinarum*, according to the Maronite tranſlation, or Sinia of the Sines; it is the more probable that this and no other is Ptolemy's capital, as it ſtill ſubſiſts under the name of Sin-hoa, in a diſtrict of Cochinchina, called Toan-hoa, as may be ſeen in the ſecond part of my Map of Aſia. Let us add further, that this town was more flouriſhing than any other in the ſame country, before the enterance of a river which deſcends from it was choaked up with ſand. I think I find it in Marc Pol, under the name of Zaiten, placing it between the Southern provinces of China and the country of Ciampa. Abulfeda mentions Zeitun as a port of the country of Sin, and from the information of people who have been there, he ſays, that this town is ſituate about half a day's journey from the ſea, on a channel of freſh water, which agrees with the ſituation of Sin-hoa. Marc Pol mentions it as one of the richeſt marts in the world, carrying on a trade with Alexandria, from whence Coblai, the reigning emperor of the time, drew a conſiderable revenue.

I have continued my treatiſe thus far, through an inclination to cloſe up ſo important a point as that of the boundary of ancient geography, which has been greatly miſunderſtood, and hitherto hid in the utmoſt obſcurity: With this likewiſe I ſhall cloſe the Geographical Illuſtration of the Map of India.

F I N I S.

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Of all the principal PLACES mentioned throughout this Work, and the AUTHORS which are there quoted.

*The Names of the Authors are in Italic, and the Names relating to ancient Geography are diſtinguiſhed by a * before them.*

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E R R A T A.

Page 3, note ||, for 48 min. read 44 min. in that parallel of latitude.
Page 4, note *, for 48 min. read 44 min.
——— note †, for 29 deg. read 26 deg. and for 100 read 98.
Page 8, line 7, for Erithryean, read Erythrean.
Page 30, line 2; as alſo page 32, line 27, and page 49, line 15 and 23, for Pimental, read Pimentel.
Page 33, note †, for Cambat, read Cambant.
Page 53, line 22, for Mercia, read Marcia.
Page 66, line 23, for *Calingar*, read *Calinga*.
Page 74, line 48; as alſo page 75, line 2, for Ceilan, read Ceylan